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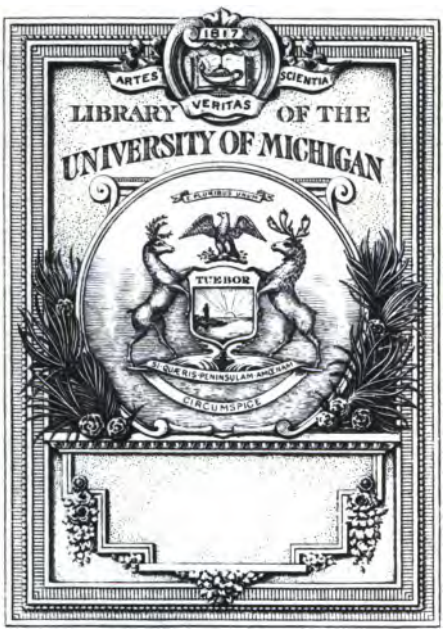
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THE

# LITERARY MISCELLANY,

INCLUDING

DISSERTATIONS AND ESSAYS ON SUBJECTS OF LITERATURE, SCIENCE, AND MORALS; BIOGRAPHICAL AND HISTORICAL SKETCHES; CRITICAL REMARKS ON LANGUAGE; WITH OCCASIONAL REVIEWS.

PUBLISHED QUARTERLY.

VOL. I.

*CAMBRIDGE.*

WILLIAM HILLIARD.

1805.

# LITERARY MISCELLANY.

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## PROSPECTUS.

THE publication of the LITERARY MISCELLANY was projected by a few friends, who agreed to contribute such reflections and remarks, as were the result of their studies, with a wish to rouse a *mutual* emulation in literary pursuits, and to excite in *others* a taste for scientific investigations.

They think it best to mention some of the subjects, to which their views are directed, both to exhibit the characteristic lineaments of the projected publication, and to suggest to their ~~remote associates those topics, on which~~ communications are solicited.

*Ancient and Modern* HISTORY has been presented to the public, by writers of eminence, in voluminous detail; but there are some particulars, which yet remain obscure and perplexed, and others, which undoubtedly have been misrepresented. Many Historians have been influenced by local partialities, restrained by party prejudices, or determined by political and interested views; and thus have coloured their representations to suit their own bias, and drawn their deductions to accommodate their own purposes. More have written with few and imperfect documents, and at a period when the causes of those events, which they narrated, were but indistinctly known. Circumstances, which afterwards took place, brought forward new information, and developed motives, which were a long time concealed. *Truth*, which in the one case was disguised, and in the other not clearly seen, it is the province of the candid, the sagacious, and the better informed to discover and display; and truth is all-important in History.

It is our wish, by examining and comparing the different relations that have been given, to reconcile apparent contradictions, and exhibit facts in a new and fairer light; and thus to elucidate what was dark, explain what was uncertain, and render more impressive and instructing what was already explicit and clear.

We are, also, desirous of ascertaining dates, and settling some points in CHRONOLOGY, on which the opinions of the learned have been divided.

Dissertations on the MYTHOLOGY, CUSTOMS, MANNERS, and ANTIQUITIES of Nations will be occasionally inserted.

HEBREW and ORIENTAL LITERATURE is to share our attention, and impart its venerable dignity to our pages.

We intend to offer some criticisms on the GREEK AND ROMAN CLASSICS; to illustrate obscure passages, and to point out prominent excellencies and beauties; with a desire to assist studious youth in acquiring a correct taste, and laying the foundation of solid learning, through an intimate acquaintance with those writings, in which are preserved some of the noblest productions of human genius.

We shall be obliged to our Literary friends for assistance in this department; and shall be glad to receive elegant translations, in prose or poetry, of fine passages, particularly from those Authors, which have not been rendered into English. *The Shield of Hercules* by *HESIOD*, and *the Hymn to Ceres* by *HOMER*, the exquisitely beautiful *Epigrams* in the *ANTHOLOGIA*, some admirable extracts preserved in *STOBEUS*, and the *Ciris and Fragments of VIRGIL* would be a pleasant exercise for the younger members in our Universities and Colleges; and we feel a pride in declaring that to encourage the exertions, and employ the talents of the sons of Genius and Science is a favorite object in the publication, we have commenced.

BIOGRAPHICAL NOTICES OF EMINENT MEN, particularly of those, who were born, or flourished in our own Country, must hold a conspicuous place in this work. We hope to

rescue from the recitals of tradition some interesting particulars and anecdotes of those,

" Qui sui memores alios fecêre merendo."

It would be particularly gratifying to the Conductors of this work to receive sketches of the lives of any on the Catalogue of College Graduates, or others, who have been distinguished for their talents, their patriotism, and their virtue.

Essays on the elementary principles of ETHICS and JURISPRUDENCE, on the deductions of NATURAL RELIGION, and on the evidences and doctrines of the CHRISTIAN REVELATION we shall consider as important contributions; and we shall always respect and encourage those disquisitions, which profess " to form the morals and to mend the heart," to fit man for the discharge of his social duties, or assist him in perfecting his religious character.

We hope that Gentlemen of leisure and ability will furnish us with solutions of difficult problems in MATHEMATICS, and memoirs upon any topic in NATURAL PHILOSOPHY, ASTRONOMY, CHEMISTRY, and NATURAL HISTORY.

We shall be glad to collect and preserve the hints and discoveries of the observing and ingenious in those particulars, which will be useful to the *Mechanic*, or improving to the *Artist*.

Notices of rare, curious, and valuable articles in the regions of nature, art, or science, will be received with thankfulness.

We call upon men of talents for dissertations and essays upon all subjects of POLITE LITERATURE, SCIENCE, and TASTE; and wish our publication to be considered a repository for the lucubrations of the Scholar, the speculations of the Philosopher, and the lectures of the Divine. The favorites of the *Muses* are solicited to supply us with POETICAL EFFUSIONS, and to decorate this vestibule of Literature with flowers cropt on the borders of Helicon, or chaplets twined on the brows of Parnassus.

Finally, as we propose a REVIEW OF PUBLICATIONS ANCIENT AND MODERN, we shall hope to receive from gentlemen of discernment, from discriminating readers, a critical

analysis and character of instructive, entertaining, and important books in all languages; those especially, which may be published in our own country.

THE LITERARY MISCELLANY is intended to comprise these various departments; but to supply them, the aid of the intelligent and the communicative is needed and solicited. Already favored with some assistance, and encouraging themselves with the hope of more, the Conductors of this work will use their best exertions to render it deserving the notice, the approbation, and the patronage of the Public.

"We shall assiduously attempt, at least,
From various stores to cull *the mental feast*;
And strive as skilful caterers to impart
The choicest *fruits* of LEARNING and of ART;
Still with the *wholesome* to combine the *new*,
And make the *elegant* adorn the *true*.

O may each GRACE and every MUSE unite
Their charms to win, their sweetness to delight;
And GENIUS, SCIENCE, WIT, and VIRTUE meet,
The hopes of all our Patrons to complete,
And contribute in this selected page,
At once to instruct and please a lettered age."

THE

# LITERARY MISCELLANY.

## ON LITERARY AND BENEVOLENT ASSOCIATIONS.

THE social principle is natural to the human breast, and leads man to form those connexions, which are the foundation of all that is noble in the human character, or endearing in the human condition.

Political union began in motives of self defence, was strengthened by convenience and intercourse, and confirmed by the attachments of sympathy and affection. What commenced through necessity soon ripened into profit, and suggested establishments for improvements in useful and ornamental knowledge, in arts, refinement, and elegance. Men of leisure and of thought began to reflect on the objects around them, and to examine that vast mansion, in which they found themselves existing. A principle of sociability induced them to communicate their knowledge by conversing upon matters of speculation and science. The habit of doing this led those of similar dispositions and pursuits to associate together. The academy of the Rhetorician, the school and the porch of the Philosopher, were erected. These nurseries of science and of morals produced, while they flourished, some of the greatest men, that ever existed, in philosophy, government, and arms; men, whose improvements have dignified the period, in which they lived, by the name of the Golden and the Augustan age. That knowledge and virtue, that elegance in manners and taste, that delicacy in poetry, and energy in eloquence, which we admire in the ancients, were the streams which issued from these fountains. As the current, however, flowed through

succeeding periods, its course was bent, and its waters unhappily received a tincture from the various corruptions, through which they passed. The streams of Helicon, like the waters of Marah, were changed into bitterness, by the ignorance, which would not be taught, the cruelty and lust of dominion, which would not be tamed, the luxury, which would not be bounded, and the licentiousness, which could not be checked. Such alterations in notions and manners must needs have brought on a change in character. Greece and Rome, those two great theatres of human glory, lost that boldness and that majesty, which they had displayed on so many occasions. To learning and civility succeeded ignorance, superstition and cruelty; and the conquest of the sword was substituted for that of reason. Remembrance sickens at the thought; and we hasten from a scene, which is shocking to every tender and honorable sentiment of the heart; a scene, whose detail would only discover the monuments of degradation and depravity.

The invention of paper in the fourteenth century, and of printing about the middle of the fifteenth, enabled those, who were emerging from the ignorance of the dark ages, to pursue their enquiries with more facility, by obtaining copies of valuable books, and gave them also an opportunity of diffusing more generally the knowledge, they had acquired. The family of Medici, and some of the sovereigns of Europe became the promoters and patrons of science. They assembled around them all, who were distinguished for their genius, their talents, or their learning. Hence arose those Literary associations, which completed the restoration of the sciences and the arts.

In the year 1658, by the enlightened zeal of Sir Robert Boyle, Bishop Wilkins, and some other learned men, *THE ROYAL SOCIETY OF LONDON* was founded. Five years after, *THE ACADEMY OF INSCRIPTIONS AND BELLES LETTRES AT PARIS*, and, in three years from that, *THE ACADEMY OF SCIENCES*, were instituded. In short, so-

eties for the promotion of the Arts and Sciences have been planned and established in most parts of Europe, and they have been eminently successful and useful.

The refinements of civilized life, unattended with that haughty magnificence, which renders them subservient to luxury, have now taken a residence in that Temple, which freedom has erected on the shores of America. The Arts and Sciences, the Muses and Graces, are emulous to deck the asylum of independence. Several learned Societies have been formed among us, for the cultivation of every branch of knowledge, and direct their views to whatever can interest the mind of man, whether in the walks of science and literature, or relative to the arts and economy of life.

Around the superior advantages, which these scientific institutions furnish, a kind of gentle glory is diffused by those humane, charitable, and friendly associations, whose design is to alleviate the sorrows and smooth the asperities of life; to promote candor of disposition and urbanity of manners. While we are struck with admiration at the productions of genius, we can taste the refined pleasures of reason and philanthropy; and, as the friends of America, of Science, and of mankind, we may congratulate our fellow men upon those improvements in the social system, which have at once diminished the miseries and multiplied the enjoyments of the human condition.

Experience hath taught that nothing has more advanced the progress and extended the boundaries of knowledge, than the zeal and emulation, with which men have united in its pursuit; and that mankind improve in elegance of manners according to the opportunities they have for communicating with each other. From the comparison and the discussion of the different opinions of different persons, there often result those general truths or those particular applications, which the sagacity of an individual would never have discovered. Immersed in solitary contemplations, the mind grows torpid, and the man becomes an useless member of society. The mental faculties may lie concealed for years in

the gloom of unagitated abstraction; that kind of society, of which we speak, will give them a vigorous play and beneficial influence. Thus the flint and the steel may remain for ages in unenvied darkness and neglect; their collision strikes out a spark, which lights us to their use.

Literary and friendly associations have been found to strengthen reason, to confirm the judgment, and, to excite emulation; to warm the heart with sentiment, and store the mind with information; and to lead to philosophical precision, free from pedantry, and to complacency of manners, devoid of affectation.

Since, therefore, they have these tendencies and produce these advantages, they deserve encouragement even in their most humble form; especially, if only a smile of approbation be necessary to give success to their enterprise, and reward to their endeavours.

## ANECDOTE.

SOME ladies of prime quality at *Rome*, finely dressed, glittering with jewels, and valuing themselves not a little on these ornaments, paid a visit to another lady of the first rank. After having, with the satisfaction natural to weak minds, displayed their own finery, they earnestly pressed this lady to give them a sight of her jewels. She waved a compliance with their request for some time, till *her sons*, who were some of the most accomplished youths in *Rome*, and in forming whose minds she had a large share, were returned from their exercises; then, calling them in, and pointing to them, she said, *Ladies, these are my jewels, the ornaments, on which I most value myself, and which really do me the greatest honor.*

# LITERARY DISSERTATIONS.

*No. I.*

## ON THE HEBREW LANGUAGE.

——— Sanctos ausus recludere fontes.
*Virg.*

IT is much to be regretted, that there are so many prejudices against Oriental Literature. The study of Hebrew in particular is thought so dry and uninteresting, that a prevailing indifference and even aversion are excited against it in most of our Universities; and a knowledge of it is considered neither an ornamental nor an useful qualification. The writer of this Essay conceives, that these are opinions, which ignorance or indolence has suggested, and prejudice propagated; and therefore presumes, in opposition to them, to vindicate the importance and utility of an accurate and extensive acquaintance with that neglected language.

As a primitive language, deriving its origin from the most remote antiquity, and especially as that, in which was recorded the first revelation of the will and purposes of the Deity, the Hebrew is certainly deserving of our high respect. It is not easy therefore to discover a plausible excuse for the disregard, into which it has fallen. Had a similar inattention to the original of the Sacred Scriptures characterized former times, they had been as "a sealed book," and we should have remained ignorant of the only correct account of the creation of the world, the interesting history of the divine dispensations, and the prophecies and events, which lay the grand foundation of the Christian Religion. Even now, though we have a translation of those scriptures into English, yet it must be of singular importance to possess a thorough knowledge of the language, in which they were originally written, in order to judge accurately and decisively of the merit and fidelity of the version, we use, and as our last re-

sort in all doubtful cases, and on all controverted points. Nay, it is impossible perfectly to understand the New Testament, without having carefully studied the Old; or to relish all the beauties, or receive the full impression of the doctrines of the apostolic writings, without being well acquainted with that venerable language, which has transmitted to us the first written intimations of the Divine will.

Independently however of its utility, the Hebrew is entitled to our attention, as an object of literature. As the parent stock of other languages, it opens the most ample materials for a clear discovery of the origin of terms and the etymology of words.* Its structure is admirable. It is a language of great uniformity and simplicity; and is at once singularly concise, forcible, and majestic. Strength appears to be its characteristic; but it is a strength, by no means void of manly beauty. Besides the graceful dignity, with which it is distinguished, it possesses in many instances a neatness, purity, and precision in the sententious manner, which are not excelled in any other language. Add to this, that the ancient Hebrew books contain some fine metaphors and striking allegories; and thus unite, in their composition, all the recommendations of the sublime and beautiful.

Although we are not well qualified to judge of the rhythm and harmony of the Hebrew language, yet the learned and ingenious investigations of Bishop Hare on this subject have proved, that its poetry was constructed with great regard to syllabic metre and graceful modulation.† Its

* The learned GEORGE SHARPE makes this remark, after a variety of profound investigations into *the origin of languages*; "I would not mislead the reader into a persuasion that the *Hebrew* of the Old Testament is the unvaried language of our first parents. I mean no more, whenever I speak of the *Hebrew* as A FIRST LANGUAGE, than this, that it was the general language of men at the dispersion, and, however it might have been improved and altered from the first speech of our first parents, *it was the original of all the languages, or almost all the languages, or rather dialects, that have since arisen in the world.*" Page 23.

† Psalmorum liber in versiculos metrice divisus. 8vo Lond. 1736. See also Edward's Prolegomena in libros Veteris Testamenti poeticos 8vo. Cantab. 1762.

other properties, the alternations and parallelisms of the sentences, the magnificent expressions, lively descriptions, and beautiful images, with which it abounds, are pointed out and elucidated by Bishop Lowth, in a most pleasing and instructive manner. *

A learned French writer gives this character of the Hebrew. "It is the true language of poetry, of prophecy, and of revelation. A celestial fire animates and transports it. What ardor in its odes! What sublime images in the vision of Isaiah! How pathetic and affecting are the tears of Jeremiah! One there finds beauties and models of every kind. Nothing is more capable, than this language, of elevating a poetic spirit; and we do not fear to assert that the Bible, superior to Homer and Virgil in a great number of places, can inspire, still more than they, that rare and singular genius, which is the portion of those, who dedicate themselves to poetry. †"

Luther observes, that "those, who read only versions of the Hebrew Scriptures, see with the eyes of others; they stand with the people in the courts, and view the sacred rites at a distance; but whoever is acquainted with the original text itself, is admitted with the priests into the sanctuary, and is himself a witness of all, that is transacted in the recesses of the Temple. Hence, says this learned Reformer, though my knowledge of the Hebrew tongue is small, I would not barter it for all the treasures of the whole world." ‡

To these remarks and testimonies may be added the declaration of an eminent Divine and learned Critic of the present day. § "The grand topic, in recommending the

* De sacra poesi Hebræorum, prælectiones academicæ. 8vo. Oxon. 1763. Also, his letter to Bishop Warburton on the Characters of some of the principal Hebrew writers, &c. and the excellent preliminary dissertation prefixed to his Comment on Isaiah.

† Encyclop. Yverdon, 4to. sur la langue Hebraique.

‡ Quoted in the London Polyglot, Proleg. p. 20.

§ Bishop Newcome's Attempt towards an improved version, a metrical arrangement, and an explanation of the prophet Ezekiel. 4to. Dublin 1788. *Preface, p.* 62.

cultivation of the Hebrew language, is the importance of the treasures, which it unfolds. The venerable books written in Hebrew are indeed highly curious and instructive, apart from religious considerations. The historian, the geographer, the chronologer, the antiquarian, the naturalist, the poet, the orator, the legislator, the observer of human nature in its original simplicity, of the sources, whence nations sprang, of society in its earliest stage, and of ancient eastern manners in their only genuine representation, will here find their researches amply rewarded, no less, than the Divine, who raises his eye to the adorable ways of Providence, in the religious and civil history of mankind." H.

## REMARKS ON CLASSICAL LEARNING.

THE present age is distinguished by a peculiar freedom of thought and action. At no period of the world have the opinions of antiquity met with less veneration; in no one, have systems, supported by prescriptive arguments alone, been more violently assailed, or more generally exploded. Despising the long-frequented paths of their ancestors, the present generation boldly strive to open new avenues to the temple of knowledge; and, if we cannot become wise by our own exertions, we seem determined not to fall short of wisdom by adopting the ignorance of our forefathers. That proud despotism of opinion, which claimed unconditional submission to its dictates, because, during a long period of ignorance and barbarism, no one had the hardihood to contradict them, is now humbled in the dust. The *ipse dixit* of the pretended sage can no longer command implicit obedience; and systems of philosophy are not estimated by the extent or duration of their reign, but as they are conformable to truth and reason.

While we view with pleasure a prospect, which, on the whole, cannot be unfavorable to improvement, and, repelling with indignation the impositions of antiquity, assert our right to think on all subjects, as our own reason shall direct, let us beware of despising what is useful, merely because it is ancient; and, in our zeal to throw away the dross of antiquity, let us not foolishly reject its rich and valuable ore.

Among those established opinions, which the wantonness of literary infidelity has lately assailed, is the general belief of the utility of Classical Learning. The high esteem, in which our ancestors held these studies, is well known. A knowledge of the Greek and Latin languages was with them an indispensable part of education, and exclusively dignified with the name of learning. The ancients were supposed to have reached the summit of excellence, and to have left nothing to future genius, but to admire and imitate them. On the other hand, some late authors hold them deserving of contempt and ridicule. They represent the classics as useless, and the acquisition of the learned languages as a heavy and intolerable burthen, imposed upon the youth of the present age, by the tyranny of custom. Thus prone are mankind to extremes, while truth is commonly found in the middle path.

While we hear with contempt the assertions of those classical enthusiasts, who endeavor to persuade us, that the Greeks and Romans have preoccupied every eminence in science, and that the celestial fire, which burnt so brightly in a TULLY, warms not, with equal ardor, the bosom of modern genius; we listen, with similar incredulity, to those, who, with so much modesty, inform us, that mankind have hitherto been in an error, which it was reserved for them to dispel. They trace all the applause, which the ancients have received, to the prejudices of education, and the affectation of learning; and would fain have us believe, that the great men of modern days, who recommend, with so much earnestness, the study of the classics, are led to this by the chagrin of acknowledging, that they have spent much time and labor in useless studies; and are desirous to conceal their own devia-

tion from truth, by inducing posterity to follow them in the paths of error.

It is not easy to hear with temper such slanderous insinuations; but our honest indignation is repressed by the reflection, that they are the last subterfuge of expiring folly; and though from the ignorant they may conceal the deficiency of better arguments, they cannot bring serious conviction; nor injure the cause of Classical Learning with the sensible and ingenuous.

We shall take a view of the rise and progress of Classical Learning; of the objections raised against it; and of the advantages, which may reasonably be expected to result from the cultivation of the learned languages. Such a view, if we mistake not, will abundantly justify us in defending the affirmative of the question.

When the empire of *Rome* was destroyed by the northern nations, the works of her illustrious sons were soon neglected, and lay buried in the dust of monastic libraries. All useful literature was forgotten; and those dreadful times of barbarism have, by general consent, obtained the just and emphatic name of "*The dark ages.*" With the 15th century began the dawn of intellect. The best Roman authors were then read and admired. We may however date the revival of classical learning from the destruction of *Constantinople*; when the most learned Greeks took refuge in *Italy*, and introduced their inimitable language to general notice. The progress of letters was rapidly accelerated by the invention of printing; and the sun of science, rising in majestic splendor, warmed and enlightened *Europe*.

The study of the Greek and Latin languages continued to monopolize the attention of learned men, till the beginning of the sixteenth century, when it became one very efficient cause of the Reformation. This may seem a hazardous assertion; but it is nevertheless true. It was not until the Scriptures and early apologists for christianity were studied in their original tongues, that the impositions and forgeries of the church of *Rome* could be detected. The Reformers applied to the

sacred writings that skill in language and criticism, which they had acquired in the study of profane authors. TULLY and ARISTOTLE refuted the errors of Romish usurpation; and, as teachers of philosophy and logic, became precursors of true christianity.

From that period the classics have been studied with diligence; they have been our models in poetry, in history, and in eloquence. The learned of all countries have concurred in recommending them, as the preceptors of our childhood, and the companions of our maturer years. They have been admired and imitated by such writers as MILTON, FENELON, and POPE; and rapturously praised by such critics as ADDISON, HARRIS, and JOHNSON.

An universal language hath long been a favorite object with the learned. It is agreed that a medium, in which philosophers of all nations might converse, and communicate their thoughts by epistolary correspondence, would contribute much to the advancement of letters. National animosities will prevent the adoption of any modern tongue; and, were it once introduced, the continual fluctuation of language would soon render it useless. Why then not adopt the Latin as an universal language? It is copious and simple, it is easily acquired, and its pronunciation and inflexions are regulated by the classics of the Augustan period. Discoveries in philosophy will undoubtedly render some new words necessary; these may however be accommodated to the idiom of the language; and any objection drawn from this inconvenience will be equally applicable to every other tongue. But it is idle to reason, when experience has already decided. The Latin has been the language of the learned world for more than two centuries; with what utility we need not say; but may affirm, without fear of being charged with absurdity, that the invention of printing, during the sixteenth and seventeenth centuries, scarcely contributed more to the advancement of literature, than the general diffusion of the Latin tongue. Those times were certainly favorable to learning, when ERASMUS could converse and cor-

respond with all the princes, nobles, and literati of *Europe*, in this single language.

Though the disease be not perhaps past remedy, we have in a great degree lost this advantage. The evil seems to have arisen from the French writers of the age of LEWIS XIV, who entertained the idea of making their own an universal language. The literary and political glory of *France* seemed to justify their hopes, which in the event were disappointed. Whatever may be the merit of the French tongue, the great difficulty of pronouncing and writing it with tolerable propriety, will prevent its becoming a medium of general intercourse.

In taking notice of the objections, which are usually made to a classical education, it is unnecessary to advert to those, which are drawn from the absurdity of studying the dead languages, to the exclusion of other useful branches of science. We are not bound to defend the folly of schools and universities. If it be shewn that a competent knowledge of the classics may be gained without prejudice, and even with advantage to other studies, our object will be attained.

We frequently hear objections in the following terms; "To confine a boy in the grammar school during six or eight years, principally engaged in a close attention to the dead languages, is an egregious waste of that time, which might be more usefully bestowed. You have filled his ear with words, while he is destitute of real knowledge." It is painful to hear, and tiresome to refute such palpable misrepresentation. In what manner can the early years of life be better employed, than in gaining a knowledge of ancient history and geography, a love of chaste composition and elegant poetry, an acquaintance with the rules of just criticism, an admiration of noble and illustrious characters, and a habit of patient and laborious study? Let not the acquisition of the learned languages be injuriously represented, as demanding the attention of a whole life. In common with all useful knowledge, they require application; but regular and close attention to the classics will soon enable any one to read

them, not only without disgust, but with pleasure and admiration.

It is a common remark, that knowledge acquired with ease is soon obliterated, while we pertinaciously retain the fruit of labor. Thus the classical student has laid a solid foundation for excellence; when the mere English scholar, by a rapid perusal of books, has gained only superficial ideas; and, by a supposed acquaintance with every science, has closed the avenues of real wisdom.

Universal experience demonstrates, that no real advantage arises from instructing boys in moral or natural philosophy. These studies require a maturity of judgment, which early youth does not possess. A good memory, a habit of patient investigation, are then primary objects; and no studies are more favorable to these improvements, than those, whose cause we now plead.

Some, who have not the hardiness to deny, that we derive much benefit from the classics, assert, that a sufficient knowledge of them may be obtained by means of *translations*. This they esteem an objection so formidable, as at once to silence all, who contend for reading them in the original tongues. Candor will however confess, that a translation in the higher kinds of writing must necessarily be inferior to the archetype. The beauty of style is gone. That *verbum ardens*, that glowing expression, so pleasing in the original, appears not in the copy. To contemplate the works of CICERO and VIRGIL in the medium of a translation is indeed seeing them through a glass darkly. Their finer beauties of sentiment, their delicate allusions and turns of thought, together with the harmonious arrangement of their language, are either dimly seen, or totally obscured.

Uncommon excellence in literature can only result from a noble emulation, which presses forward against difficulties, with a full determination to overcome them. If we are taught to aim at the second prize, instead of boldly striving for the first, our ardor in the race will soon abate, and we shall obtain neither. What must we then think of those,

whose first lesson to their pupils is to impress upon them the belief, that to study the ancients in their original languages is too difficult a task. Youth easily imbibes and extends these maxims of idleness; and yet the foolish instructors are astonished at the ill success of their labors.

We shall mention some benefits, which may result from the study of the classics.

To extol the ancients and depreciate the moderns has been a favorite employment with some admirers of antiquity. Former times are represented as the golden age of the world, when wisdom and virtue were universally prevalent. We have already had too much of this ridiculous cant. It is our pride and pleasure to believe, that the world is at present at least as humane, as virtuous, and consequently as happy, as at any former period. Yet if we are superior to the Greeks and Romans in the milder and more amiable virtues of society, we are deficient in those heroic and disinterested sentiments, which they certainly possessed. Our virtue is too much the effect of *calculation*; and a habit of coolly reasoning on every subject has almost annihilated the warm and generous feelings of the heart. The present age is also unhappily distinguished by an inordinate love of riches. Ambition with the ancients was the ruling principle, a principle productive indeed of much vice and misery, yet surely superior, in its nature and consequences, to the mean and base selfishness of avarice. It is the province of history to correct the defects of modern times by the example of former ages; and the object of education, to fortify the young and untainted mind against the contagion of fashionable vices. What more effectual method can we take to produce these excellent effects, than imprinting upon the retentive memory of childhood the inflexible justice of ARISTIDES, the voluntary poverty of VALERIUS, the modesty of CATO, who chose rather to *be*, than to *seem* good, and the virtue of FABRICIUS, whom, by the confession of an enemy, it was more difficult to turn from the path of honor, than the sun from its course. Let a boy read the story of REGULUS or of the Decii, he burns to imitate

them; his eye flashes fire, his breast swells with indescribable emotion; every noble and honorable sentiment is stamped in deep and lasting associations. His character acquires that heroic elevation, that devotion to the public weal, which constitutes the true patriot, and which has raised to immortal glory an ALFRED, a SIDNEY, and a WASHINGTON.

To give an opinion on the general merit of the classics would be ridiculous. The authority of the best critics however justifies us in asserting, that in poetry, in history, and in eloquence, they have no equal in modern times. HOMER's *Iliad* and the *Anabasis* of XENOPHON are so interesting, that they are read with pleasure even by the school boy, who turns to his dictionary at every line. The *Georgics* of VIRGIL are esteemed by the learned equal, if not superior to any of the most admired productions of later ages; and it may well be doubted, whether we shall be gainers by laying aside the plain and simple rules of LONGINUS, QUINTILIAN, and HORACE, to substitute in their stead those obscure and ponderous volumes of metaphysical criticism, which in our day so greatly abound.

Against making the study of the classics an essential part of education with those, who are designed for the practice of law and medicine, it is urged, that attention to professional studies allows no time for the perusal of classic authors. But this is the plea of indolence. Very many of the most eminent lawyers and physicians are not more celebrated for professional skill, than, for classical learning. Independent of those direct advantages derived from an acquaintance with the learned languages, they communicate a grace and dignity to those liberal professions, which render them respectable in the eyes both of the vulgar and the learned.

In these times of doubt and infidelity, an accurate acquaintance with the classics is highly necessary in the teachers of a religion, the evidence of whose truth is contained in the Greek and Latin languages. In vain shall we oppose to a future HUME or GIBBON the arguments of our best divines, however conclusive their reasoning may appear. The appeal

is made from them to the original authorities. If we are ignorant of these, and unable to examine them, the cause of christianity may suffer in so unequal a contest.

It is said, that a few men, singularly well skilled in the learned languages, will be sufficient to prevent these ill consequences. This is true; but it should be considered, that to obtain these few many must be well instructed; the study must receive encouragement and general esteem, or men of genius will turn their attention to pursuits, which promise more notice and applause.

Not only the principal evidence for the truth of our religion, but our religion itself is contained in the language of the Greeks. The leading and most important doctrines of the New Testament are indeed plain and easy to be understood. They were addressed to the understandings of the multitude; and cannot be obscured, even by an imperfect translation. Yet there are some parts of the sacred volume, of which this cannot be affirmed. The apostle PAUL was educated in all the learning of ancient philosophy. Hence, says Mr. LOCKE, his epistles abound with subtle argumentation and intricate reasoning, with allusions to Grecian customs, and illustrations drawn from the ancient poets. They are also full of abrupt digressions; and the chain of argument is often so fine, that, if one sentence be misunderstood, the whole becomes unintelligible. From such premises we infer, *a priori*, the improbability, that a translation executed in the early dawn of learning, and executed too by men, who must necessarily tinge the Scriptures with the colours of their own prejudice, should give universally the sense and spirit of the original. GOD forbid, that we should cast any reflection on the memory of those pious, those venerable men, to whom we are indebted for the common version of the Scriptures. That they performed their task so well will ever be matter of astonishment and admiration. They emancipated themselves from a heavy load of established prejudices. At a period when it was dangerous to doubt and criminal to reason, they dared to think and decide for themselves; and we have profited little

by their excellent example, if, in this free and enlightened age, we are so idle or so indifferent, as to rest contented with a human copy, when we have before us the divine original. Let a clergy, who are restrained by episcopal authority, whose opinions are established by acts of Parliament, and fettered by the iron bands of subscriptions and test acts; let such alledge these circumstances in excuse for not examining the Scriptures. In this land of civil and religious liberty no such refuge is afforded. Enquiry is unrestrained, and negligence doubly criminal.

The study of the classics, we have seen, affords much pleasing and useful instruction. It tends to enlighten the mind, improve the taste, and correct the heart; it makes us acquainted with the best writers, which the world has produced; it inspires the love of liberty and virtue; it lays open the oracles of divine truth. Shall then the liberal and learned, yielding to the clamors of the illiterate, or to indulge their own indolence, neglect these studies? Let them rather, by a frequent perusal of the ancients, endeavour to acquire their simplicity of style and energy of thought; they may then hope to equal, if not surpass them.

We have hitherto said nothing respecting the oriental languages; both because they are less understood than the Greek and Latin, and also as the knowledge of them is principally useful to the profession of divinity. The Hebrew and its dialects will undoubtedly reward the diligence of those, who wish to attain an accurate acquaintance with the Jewish Scriptures. With respect to the utility of the ancient oriental versions of the New Testament, we shall content ourselves with quoting the authority of a late translator,* whose learning and veracity can never be too highly praised. He insists, that many difficult and obscure passages may be illustrated by comparing the oriental versions; and assures the laborious student in theology, that an examination of them will abundantly reward his intense application.

* Gilbert Wakefield.

## AN ENQUIRY WHETHER THE GREEK AND LATIN HEXAMETER CAN BE SUCCESSFULLY INTRODUCED INTO ENGLISH POETRY.

IT has been questioned, and apparently with great sincerity, whether English poets may not rival the bards of Greece and Rome in Grecian and Roman measures.

The first attempt, which was made to introduce these measures into English poetry, was that of Sir Philip Sidney, contemporary, admirer, and patron of that original genius, Spencer. Sir Philip was not more renowned as a politician and friend of Elizabeth, than, as a poet and favorite of the muses. In his romance, called Arcadia, he made an attempt to write Hexameters, Pentameters, Sapphic odes, &c. That Sir Philip did not shine in this novel art may be ascribed perhaps not so much to a failure in his own taste, as to the uncouth state of the English language, at the period in which he wrote. For, though it was somewhat more refined, and far more intelligible, than in the time of Chaucer, the father of English poetry; yet toward the close of the sixteenth century, when Sir Philip flourished, poetry was little understood, and still continued coarse and unharmonious. This is fully exemplified in the fairy Queen of Spencer; and, if we withdraw from him the praise due to originality, we leave him nothing to compensate his reader for perusing his ill constructed verse.

How far English Hexameter verse may be constructed by established rules has not yet been shewn. We are inclined however to think, that, as accent and emphasis determine the quantity in English numbers, and as these vary so much at different periods, and differ so much in the same period by arbitrary or licentious use; there will always exist a difficulty in reducing English verse to fixed rules of prosody.

As we have adverted to Sir Philip Sidney's poetic adventures, we shall furnish a few of his lines, as an example of his skill in writing Hexameter verse. For the most part his poetry is not calculated to please the ear, however much the sentiment and design of the work may amuse the reader.

The following are perhaps, some of his most fortunate lines.

Ō glĭttĕrĭng mĭsĕrĭes ōf mān ! ĭf thĭs bĕ thĕ fōrtūne — &c.

Wĭth mōnefūl mĕlŏdĭes, fŏr ĕnōugh ōur grĭefs bĕ rĕvĕalĕd &c.

It may here be remarked, that these lines are only given to shew the construction of the verse; and, without aiming to convey by them any sense, the sound only has been regarded. It cannot be discovered from them that the writer attended throughout to any fixed rules of prosody, though it will be found, that the diphthongs are long, and that, with one exception in the first line, the rule of position may be applied.

Another attempt was made to introduce Hexameter measures into English verse in an anonymous tract published in the year 1738. The author has given his examples in a translation of the first and fourth Eclogues of Virgil. With respect to prosody, he has not mentioned the rules, by which he has been governed, excepting those, by which a vowel is long when followed by two consonants; and a diphthong, when not sounded like a single vowel.

An extract from the beginning of the first Eclogue may suffice as an example of this translation.

Yōu Tўtўrŭs cănŏpў'd bў ă broād bēech, sōftlў rĕclīnĭng,

Tūn'd ŏn ă rēed slēndĕr mĕdĭtāte yōur hārmŏnў sўlvān;

Our country's borders, and pleasing fields we relinquish;

We fly our country; you Tytyrus, easy in umbrage,

Teach the groves echoing to resound divine Amaryllis.

These lines are by no means destitute of beauty; but, whether they are more beautiful, than the Iambic verse, will doubtless be questioned. Each species may become extremely monotonous; and if, as one is wholly confined to dactyls and spondees, the other should intirely be made up of Iambic feet, the latter would unquestionably be the most tedious. But a poet of taste will avoid the pure Iambic verse, by occasionally introducing spondees, pyrrhics and, trochees; and this sometimes even at the end of lines. In this way he will effectually relieve the reader, and afford variety without injuring the harmony of the numbers. In Hexameter, the last foot being a spondee and the last but one a dactyl, the writer is deprived of much of that liberty, which is exercised in common English verse; and the reader is liable to be seduced into a similar cadence, at the end of every line. We cannot but think however, that Hexameter verse admits the display of much taste and poetic skill, and is capable, if successfully written, of becoming pleasant and musical.

As to the application of rules of prosody to this species of verse, similar to those of the Greek and Latin, we imagine it to be futile. The genius of our language does not admit it. It would indeed oftentimes become a puzzling question, whether the rule, which applied, were a general rule, or an exception.

It must be acknowledged, that the translator, whom we have noticed, sometimes destroys the proper emphasis, by adhering to the rule of position. This is exemplified in the lines already furnished. But by giving up this rule, and resorting to emphasis and accent for determining the quantity of syllables, the spondaic and dactylic feet might still be preserved, and the chastity of the verse less frequently violated by prosaic readings.

We will now give a few examples of parallel passages from our anonymous translator and Dryden. The reader may compare their respective merit.

A deity gave us this leisure, O Melibœus;
For he shall a deity by me be forever accounted;
With many a lambkin my fold shall redden his altar.
*Anonym.*

These blessings, friend, a deity bestow'd;
For never can I deem him less than God.
The tender firstlings of my woolly breed
Shall on his holy altar often bleed. *Dryd.*

After a long period shall I e'er my country revisit;
After a few harvests shall I view, delightfully wond'ring,
My homely cottage's thatch'd roof—to my
fancy a kingdom? *Anonym.*

O must the wretched exile ever mourn,
Nor, after length of rolling years, return?
Are we condemn'd, by fates unjust decree,
No more our houses and our homes to see? *Dryd.*

These examples may be sufficient for the readers curiosity, especially if he should not be so much entertained with the subject as the writer.

We leave all further remarks to the speculations of poets. It rests with them to determine, whether our language is calculated for Hexameter verse; whether this species can admit as much beauty and strength, variety and melody, as the Iambic, which has been in general use among translators, as well as original poets; and, whether particularly in translating Grecian and Latin Hexameter, it may not even surpass the Iambic, which oftentimes becomes dull and lifeless.

## A BRIEF VIEW OF THE PROGRESS OF LITERATURE IN GERMANY.

THE history of the progress of the human mind is the history of man. The connection between knowledge, refinement, and virtue had been tested by experience, before it was asserted by Tully. And such has ever been the influence of science and study, that the character of an age may be inferred from the nature and success of its literary pursuits. The hope, which this sentiment has originated, of attaching some interest to this disquisition has induced the following abridgment from the German Museum of the rise and progress of literature in Germany.

At the decline of the Roman Empire the Germans were a martial people, with all the virtues, and vices, and ignorance of a savage age. Tacitus describes them, as exhibiting the character, which is marked by the unshackled energies of the passions, and the inert torpor of the intellectual powers. Every institution, every amusement, plays, marriages, and funerals, the business, and the diversions of life, all wore the appearance, and displayed the insignia of war. Their learning exclusively consisted of the songs of the bards, in which tradition had handed down from age to age the history of the country and the biography of its heroes, at once preserving the manners and the national spirit of old times. Though some have asserted, they were acquainted with the art of writing, it is certain, they had no peculiar alphabet, as there is no trace of such an improvement in the records of their history, or laws.

Fond of the sports of the field and the carnage of arms, the German lived in wilds and woods a kind of life, which shewed him on a grade with the lion. His passions as well, as the uneasiness, which results from thoughtless indolence, drove him from the lethargy of a permanent abode, and the quiet of cities. Nature here legislated more perfectly,

than Lycurgus, in leaving him a rover as well, as a warrior. The rude tones of his harp, and the exhibitions of a congenial stage, were the sole evidence of his approximation to refinement. But his dress at the council and the sports was the skins of beasts, and he acted the character, for which he was attired.

It may be conjectured, that the Germans received at this period some instruction from Italy. But a constant succession of migratory and invading hordes from the North, an impatience of restraint, a restless disposition, which springs from a wandering life, and perpetual alarms and conflicts, allowed no leisure and inspired no inclination for literary pursuits. The German was compelled to defend his plunder by his arms, and his situation only confirmed him in his old habits, while it afforded him the means of new indulgencies. Rome herself had lost the energies, which once enabled her to enlighten as well, as to rule the world. Her only study was defence, and her only missionaries soldiers.

The means adopted to diffuse the Christian religion were not more favorable to the advancement of learning. The clergy endeavored, and with much plausibility, to supplant and destroy the works of pagans. But with these they buried the literature of the times. The improvements of past ages in the arts, and discoveries in science were thus idly, if not imprudently, lost by this indiscriminate anathema on heathen genius. Though the human mind had proceeded to its greatest acquisition in learning the unity of God, it had no means of indulging in those inquiries, which amuse life and ornament character. Though its vacuity might have been preferred to the extravagance of idolatry, it could boast but little. It only exchanged the dreams of devotional fancy, for the superstition of ignorance, which is almost as fatal, as the errors, and pride, and cruelty of a vain philosophy.

The eighth century may justly be considered the æra of the regeneration, or rather birth of science in Germany. Boniface, archbishop of Mentz, best known by the name of

Winifried, soon perceived the necessity of improving and instructing the Germans, to ensure success to his mission for the propagation of christianity. He found the delusions of the ignorant as obstinate and arrogant, as the theories of the sophists. In restoring the mind to its proper action, and resolving the fear and phantasies of a rude race, which had added the follies of their own times to the trash of tradition, he anticipated their preparation for the reception of sound argument and deduction of natural conclusions. To effect this he established public schools, and introduced the art of writing, which before his time was but little known. In his zeal and labors for improvement he was seconded and assisted by his pupil Sturm. He laid the foundation of the Abbey of Fulda, which became the favorite seat of classic literature and old metaphysics. In its library were collected and preserved the writings of antiquity and the monuments of the learning of Germany. The only surviving works of that age are the Gothic translation of the four Evangelists by Usphilas, the fragment of a sermon, and the Lord's prayer in the Alemmic dialect. These as well, as the pious care, that has preserved them, discover the studies and the disposition of the times.

In the age of Charlemagne we perceive improvements in society as great and important, as the genius and character, which attempted them. Charles, like Peter the great, was for a time his own instructor, and, in the prosecution of his great plans, was compelled to become the tutor of those, he intended for teachers. From two men however he received great personal advantages as well, as the most prompt and extensive assistance. Under Peter de Pisa, an Italian, he studied grammar; and Alcuin, an Englishman, taught him dialectics, rhetoric, arithmetic, and astronomy. What more interesting spectacle can society afford, than the Emperor of a continent retiring from the hard labors of administration, of war, and policy, and rendering himself the first classical scholar of his age, while encouraging a nation to literary pursuits!

With a zeal, equal to the strength of his conviction of the paramount necessity of science to national improvement, he assembled at his court the literati of all countries. To assist their studies with great expence and indefatigable exertions, he collected one of the largest libraries of the age in the imperial palace. Here he engaged with his scientific friends in their favorite pursuits. They were formed into a society, in which they wrote to and conversed with each other, under biblical and classical names, and to this society of philosophers we may refer, as the origin and model of subsequent academies.

The ardor, with which Charles the great engaged in the cause of letters, is easily conceived, when we consider, that his primary and ultimate object was the dissemination of the christian religion It was the same spirit and zeal, which animated the crusades, but more wisely directed.

In furtherance of his plan schools were attached to all the bishoprics and monasteries, which soon became respectable by his patronage, and continued as famous, as useful for ages. That religion might be here inculcated and thus diffused through society, he was particularly assiduous, that faithful copies of the bible should be common. Alcuin was appointed to superintend this important and laborious work, which shews the great interest of Charles in its progress; as he restricted a man of genius from the pursuits of philosophy, and confined him to the drudgery of an editor.

From the primary object of Charlemagne, literature was considered the exclusive department of the clergy, and the sciences were cultivated proportionally to their connection with religion. Rhabanus Maurus, abbot of Fulda, and afterwards archbishop of Mainz, in speaking of the free arts, as they were called, thus expresses the sentiment of the age. "Grammar "is the science of expounding the ancient historians and "poets, and, at the same time, of speaking and writing cor- "rectly. If we are not addicted to vain contentions for "words, but desirous to express ourselves correctly, the ap- "plication to that science will not only not be *sinful*, but even

"laudable. As the sacred writers frequently make use of "tropes and figurative expressions, it is necessary we should "know their meaning. A sufficient knowledge of the poetical "measure is likewise not unbecoming, as the psalms are "written sometimes of the Iambic, and sometimes after the "Sapphic measure."

Of rhetoric he observes, that it is the science of speaking with propriety in courts of justice, but he adds, that it may also be applied to spiritual subjects, whence he deems the application to that science by no means simple, cautioning however men of maturer age not to study it, but to leave it to young people.

Dialectics in his opinion is the art of arts, the science of sciences. It teaches how to instruct, and how to learn. It teaches reason to display itself and furnishes it with means of shewing what it wills, what it is, and what it perceives. This science alone knows, that it has clear and certain perceptions, and can and will alone afford real knowledge. "Thence," he adds, "the clergy ought to be acquainted with this most "useful of all sciences, and constantly to revolve in their "minds its rules, that they may be able to distinguish the "artifices of heretics, and to refute their maxims by deadly "ratiocination."

It is pleasing to behold Religion, which in the former age, with the zeal of Omar, aimed at the destruction of every work, but the bible, in this age appearing the patron of the sciences. And when we consider the relation, which learning was thought to hold with divinity, we have no cause to wonder at the controling influence and delusive subtlity of polemic Theologians.

The improvement and refinement of language is generally a good test of the literary character of an age. When Charlemagne came to the empire the German tongue was rude, boorish, and barbarous. It had less law, than the nobles. He early aimed to correct it, and apply in its construction the rules, he had been taught from the classics. He considered it a disgrace, that it was wholly irregular in conversation, and

that no scholar would degrade himself by making it the vehicle of literary communication. To reduce it to rule and method, with the assistance of Alcuin, he composed a German grammar, which is no longer extant. Ottifried, a Benedictine, engaged with all the heat of national pride in this enterprize. Their labors succeeded. Poetry, history, and philosophy, talked in the language of the country. Fashion soon gave it general currency, and, during the reign of Charlemagne over the empire, it became vernacular in France, and was generally spoken at Court.

To induce attention to poetry, and preserve the monuments of old times, Charles collected the songs of the country. They originated wholly in the state of society. At the close of a glorious war or honorable defeat, the bard began the praise of the brave, or satirized the flight of the coward. When the amusement and labor of the hunt were over, the hours of feasting were enlivened with the musical recital of past pleasure, and rude jokes on the disappointment and blunders of their companions. This is a just description of the early composition of all nations, whether we rely on the history of Horace, or the songs of Ossian. To these superstition had added the motley numbers and raving incantations of sorcery. In the age of Charlemagne the poets formed themselves on these models, and composed love songs, eulogies, satires, and charms, in uncouth measures. The collection of Charles must have been interesting, not only as it gave a sketch of the manners of old times, but, formed perhaps the only national record. It has perished with the other works of this Augustan era of the dark ages.

The only memorial of the learning of Charlemagne, that has survived him, is his German names of the winds and months. The sole remaining work of his age is Ottifried's poetical translation of the four Evangelists in five books. The language is uncouth, and the division of each line into double rhymes is an evidence of little improvement, derived from the perusal of the classics. This work however exhibits marks of genius. It is a harmony of the gospels. The translation

is free and honest. It is often highly poetical in allusion, and sometimes in diction. Its value is heightened from its being the sole monument of the literature of the times, and a pleasing specimen of national talents. The first impression of it was at Basil in 1571.

From this brief sketch we find, at the commencement of the ninth century, that the perseverance of an enterprizing genius had laid the basis of progressive improvement in Germany. If manners had not been much refined, nor the arts carried to high perfection, yet, in the attempt to disseminate sound moral and religious principles, the means of arriving at these ends had been discovered and applied. A barbarous people gradually grow tame under the influence of literary pursuits, and the habits of reflection and enquiry. Mind shares the empire of man with sense, under whose united government we perceive a rapid progression from passion and debasement to dignity of character and purity of enjoyment. Secular and ecclesiastical tyranny prove the only obstacles to the realization of Utopian dreams, and from their decline and fall we shall notice a gradual expansion of our nature towards the widest limits of human comprehension and indulgence.

[*To be continued.*]

# MEMOIR RESPECTING THE UNION OF THE SWISS CANTONS,

## *And their emancipation from the House of AUSTRIA.*

" Juvat exhaustos iterare labores,
" Et sulcata meis percurrere litora remis." BUCHANAN.

FEW events recorded in the history of Europe have more excited the attention of the patriot and statesman, or roused a more lively interest in the congenial breast of the American, than the freedom of the Swiss Republic. It originated from the labors and brave exploits of a few distinguished citizens. To review some of the circumstances attending the origin of this freedom, and to recal to memory the meritorious services of those brave assertors of liberty, is the design of the present memoir, chiefly translated from a " History of the Helvetic Confederacy," written by an honorable magistrate of one of the most respectable Cantons.*

Another inducement arose from the mistake, into which almost all readers of general history have been led, that WILLIAM TELL† was the absolute founder of this celebrated Republic; whereas from the following account it will appear, that he hardly ought to be considered as even a subordinate agent, but that his conduct toward GESSLER, the Governor for the House of Austria, was considered as rash and injudicious, and that GESSLER's murder by TELL would have been punished by the real *Confederates*, had their designs at that time acquired a sufficient ripeness and consistence. WILLIAM TELL has indeed been ever honored as a brave man and a

* *Alexander Louis de Watteville*, of the sovereign Council of the Republic of BERNE, and bailiff of the county of Nidau.

† " Who with the generous rusticks sat
" On Uri's rock in dread divan,
" And wing'd the arrow sure as fate,
" Which *fix'd the sacred rights of man.*"
*H. J. Pye, quoted by Mr. ADAMS, Def. Americ. Conf.*

patriot. His memory is deservedly dear to the Swiss. Their festivals, their symbols, their monuments, all recal in the most forcible manner the remembrance of their obligations to him, and it is not the wish of the compiler of this brief sketch to pluck from his venerable brow one leaf of the well-earned laurel, that encircles it. Yet in contemplating the rise of states, it is far more gratifying to the investigator of the principles of human action, to find a rational and solid cause of their grandeur and stability, than to be compelled to assign such great effects to causes of private pique and individual revenge. The name of TELL will notwithstanding be ever celebrated, and will pass to posterity with the names of BRUTUS, of HARMODIUS, of CHEREA, and of CORDAY. But the names of STAUFFACH, FURST, and MELCHTAL have far juster claims to immortality.

It ought not also to be omitted, that the whole story of TELL has been of late called in question. About the year 1780, a treatise entitled *Fable Danoise* was published at Berne, in which the author endeavored to destroy the belief of his romantic feats, by asserting, that they were performed in far remoter times, by a Dane of the name of Toko, against Harold, a king of Denmark in the tenth century. Though his arguments in general were by no means conclusive, yet he mentioned two circumstances, which, if true, would be convincing proofs, that the whole account was a mere fiction. He asserted, that "none of the contemporary historians, al-"though they gave the minutest accounts of the tyranny of "the Austrian governor, mentioned the incident of the "apple;" and that "the first writer, who took notice of it, "was Peterman Etterlin,* who lived in the latter end of the "fifteenth century, near two hundred years after the fact is

* The "Chronicle" of P. Etterlin was published in A. D. 1507. A writer, who, like Etterlin, should assert, that "at the battle fought by the Swiss "with the Saracens in 811" (the same mentioned hereafter as taking place in 819,) "near Arles, where Roland was taken prisoner, the Angels interred "the dead, and engraved the arms of each Christian upon his tomb," would indeed deserve little credit.

"supposed to have happened." A story of the same kind is also related in the annals of Denmark by Saxo Grammaticus, with scarcely any difference but that of names. Harold King of Denmark supplies the place of the Governor of Uri, and Toko that of William Tell.*

The Swiss Republic, says Watteville, had not for its founders men, who immortalize their names by enterprize of great celebrity, which are often vicious in their principle, but rendered brilliant by success, and hence admired by succeeding ages. Three individuals, almost unknown beyond the place of their birth, laid its foundations, or more properly speaking restored to their country its primæval freedom. This enterprize, established on equity and justice, was executed without violence, or effusion of blood; a revolution unparalleled in history, for such changes are seldom unaccompanied by murders and convulsions. The union of three men, animated by the same spirit of Liberty, has communicated this spirit to their countrymen; it is perpetuated among their descendents; it is to this day the spirit of the Nation.

Such *was* the spirit, it may be said, previous to the late unhappy subjugation of Switzerland by France. WATTEVILLE, descended from ancestors, who had been lavish of their blood in the cause of their country, and who were therefore eminent among thePatricians of Berne, felt for the national honor, and appreciated it duly. He wrote in the year 1757, a period, when the subsequent degradation of his country was an event beyond the farthest glimpse of probability, and when, as he justly intimates, the "Helvetic Body" had gained the summit of glory.

It is not however the design of this memoir to exhibit the history of the Swiss, nor to compare their civil and political institutions with those of our own country, or of other

* Wood's hist. of Switzerland, p. 140. The Cantons of Uri, Schweitz, and Underwalden were however so much offended with the author of the treatise mentioned above, for throwing any doubt upon the marvellous feats of their hero, that they presented a remonstrance to the sovereign council of Berne, who ordered the book to be burned. Wood, ibid.

republics. The only intention of it is, to detail with scrupulous fidelity the causes, which occasioned, and the circumstances, which accompanied the origin of the system of government, which lately prevailed in Switzerland; and the emancipation of the cantons, particularly the three, which originally formed the Helvetic Confederacy, from the tyrannical impositions of the house of Austria.

The three individuals, who have been mentioned as the authors of this emancipation, were WALTER FURST of Uri, WERNER DE STAUFFACH of Schweitz, and ARNOLD DU MELCHTAL of Underwalden; three cantons, which are situated almost in the centre of Switzerland, having on the north the cantons of Lucerne, Zug, Zurich, and the Gaster; on the east, Glaris and the leagues of the Grisons; on the south, the canton of Berne and the bailiages of Italy; on the west, the cantons of Berne and Lucerne.

Passing rapidly through the early history of these three Cantons, in which it is asserted, that their inhabitants had long enjoyed the liberty of governing themselves by their own magistrates, but in which the clergy and several temporal lords had indeed both subjects and revenues among them, we find nothing peculiarly striking, except a general spirit of manly freedom. The Swiss chronicles carry the antiquity of their liberty to a remote date. According to them the inhabitants of these countries went to the assistance of Italy in the year 829, where they aided in expelling the Saracens, ranging themselves under the standards of the Marquis GUIDO PUSTERLA. They add, that the Pope, GREGORY IV, after having conferred on them the title of "*Defenders of the Church*," a title, which was confirmed by JULIUS II in 1512, and extended to all the cantons, obtained for them of the Emperor LOUIS *le debonnaire* the privilege of framing their own laws, and of regulating the form of their government.

However this may be it is true, that before the extinction of the house of Zaringue* they enjoyed considerable privi-

* The dukes of Zäringue, Zæringhen or Zeringua were appointed governors of Burgundy long before A. D. 1126, when *Conrad de Zäringue*, son of

leges. At the beginning of the twelfth century, the citizens of SCHWEITZ being engaged in a dispute with the monastery of *Notre dame des Hermites*, respecting the limits of a forest, HENRY VI condemned them. Unwilling to conform to his sentence, they strengthened themselves by an alliance with the citizens of URI, and made an incursion upon the lands of the monastery. The citizens of UNDERWALDEN took part with them, supported at the same time by Count *Ulric de Lentzbourg*; and feeling irritated against the Emperor refused him obedience. This quarrel engaged the three Cantons to bind themselves closely to each other by continual alliances, which they were accustomed to renew every ten years. Hence their intimate connection.

It was not till the reign of *Otho* IV, that the Imperial Governors were acknowledged in Helvetia. This Emperor in the year 1209, during his journey into Italy, compelled them to receive as Governor Count RODOLPH III *of* HAPSBURGH.* The count engaged by oath, that he would maintain them in

the duke *Berthold*, was made Rector of that province, an office, which terminated in his grandson *Berthold* V in 1218. It seems, this family was of the blood royal of Burgundy, and till its extinction in the abovenamed *Berthold*, was exceedingly powerful. Helvetia after this period (1218) fell under the immediate government of the Emperors.

* The first mention made in this history of the family of *Hapsburgh*, as rising into public consideration, occurs about the year 1000. At that period, a king of the name of *Rodolph* possessed the throne of Burgundy. His feeble administration is sufficiently marked by the expressive title of *Fainéant*, by which he is known to posterity. The kingdom of Burgundy, formed principally by that part of Helvetia, which lies south of the Reuss, had, in 888, on the death of *Charles the Fat*, Emperor of Germany, been conferred by the states on *Rodolph de Stratlingue*, son of *Conrad* count of Paris; and he was crowned at St. Maurice the same year, making the village of Payerne in the canton of Berne his principal residence. His son *Rodolph* II, who succeeded, terminated a war with Burkard, duke of Alemannia, by marrying the celebrated *Bertha* his daughter, so highly extolled in the history of the Swiss. Her testament, says Wood, is preserved in the archives of Berne, and is perhaps the oldest original deed extant. *Conrad* succeeded Rodolph, and defended his states with great bravery against the Huns. He died in 990, and left his throne to Rodolph III mentioned above. This prince extinguished the glory, which his ancestors had obtained, and ended the second race of Bur-

their rights and privileges; but this oath could not have been scrupulously kept, since they applied to HENRY VII in 1231, to obtain freedom from his oppression. HENRY not only granted their request, but confirmed their privileges, which his successor FREDERIC also ratified. This ratification was in A. D. 1249. The expressions of the diploma confirm what has been already said of the liberty of the three cantons. They were acknowledged "as FREE MEN,† who belonged only "to the Empire. Their homage was received with *open arms*, "since they voluntarily submitted to the Emperor and Empire, "from which it was promised, that they should never be "alienated." Might it not have been expected, that, after so positive a declaration, the liberty of the cantons would have been out of the reach of aggression? Yet it was not long after this, that the ambitious views of the Counts of Hapsburgh extended even to them.

During the troubles of the interregnum,‡ they chose in 1257 for their protector RODOLPH V, chief of this house and

gundian kings. Little respected by his subjects, and unable to restrain the ambitious spirit of his nobles, who had grown haughty and independent, he applied to his nephew and heir, the Emperor HENRY II. Henry referred him to WERNER DE HABSBOURG, bishop of Strasburg, and to his brothers, who were then very powerful princes. They lent him their aid, and for a short period supported his tottering throne. This *Wernher* built the castle of Hapsburgh, which gave name to the ancestors of the illustrious House of Austria. It stands on a lofty eminence, commanding a majestic prospect, and remains an emblem of the bold and extensive views of the founder of Austrian greatness. But, strange reverse of human grandeur! One half of the ruins scarce furnishes at present a shelter to a family of peasants. Landolde his brother was father of Radebot, count of Cleggeu, father of Wernher II, count of Hapsburgh, whose son Otho II had Wernher III, and he Albert III, who was father of Rodolph III, Landgrave of Alsace, &c, mentioned in the text, grandfather of RODOLPH V, first Emperor of this family.

*See Watteville, Wood, &c.*

† Tanquam homines liberi, qui solum ad nos et Imperium respectum debeatis habere. Ex quo igitur sponte nostrum et Imperii Dominum elegistis, fidem vestram patulis brachiis amplexamur. Ita quod nullo tempore vos a nostris et Imperii Domino, et manibus alienari vel extradi permittamus.

*Guillimann.*

‡ Authors differ in assigning the period of this interregnum, some dating it from the excommunication of Frederic II in 1245, to the election of Rodolph of

grandson of RODOLPH III. The Counts of Hapsburgh, or Habsbourg, had become the most potent lords of Helvetia, by the marriage of ALBERT father of RODOLPH V, with Hedwig de Kybourg, daughter of Anne de Zaringue. From this rich succession, RODOLPH,† who was also heir to his uncle *Hartman*, Count de Kybourg, obtained the counties

Hapsburgh in 1273, making twenty eight years. These exclude from the number of kings of the Romans Henry, Landgrave of Thuringia, William, Count of Holland, and Richard of England, duke of Cornwall. These princes it is true had been raised up by the Pope in opposition to Frederic, during a period of such confusion and violence, that neither divine nor human laws were regarded, and in which, say the German writers, it is impossible to describe the misery of the empire. The weakest were oppressed by the strongest, without any regard to the Imperial constitutions. Nor was the evil confined to Germany. It extended beyond the Alps and passed into Italy, where many princes and states shook off their allegiance, and became independent. But if we reckon from the time, that the duke of Cornwall departed for England in 1259, to the election of Rodolph, the empire was but fifteen years without a head. *(Heiss, hist. de l'Empire, tom. I.)*

† It is pleasing to the human mind to contemplate the founders of states and empires, or even of powerful and illustrious families. Of the latter RODOLPH may be considered as among the most celebrated. He is regarded with veneration as the founder of the fortunes of the Austrian family, which for a long period excited the jealousy of Europe, and in the person of Charles V seemed to threaten the extinction of every other power. It would be tedious to relate the wonderful things recorded of Rodolph by the Germans. His future greatness, according to them, was foretold by an astrologer at court, while he was yet extremely young; and Frederic II, by whom he was educated, being persuaded, he would supplant his children, regarded him with such jealousy, that he retired to Ottocarus king of Bohemia, who made him Grand Marshal of the kingdom; thence he went to his own estates, where he conducted with so much propriety, generosity, and valor, that he acquired an extensive authority. His bravery, wisdom, and good conduct, were at length the cause of his elevation to the Empire in 1273. After his death and that of Adolphus of Nassau his successor, Albert I his son was made Emperor. After Albert, the succession to the Imperial dignity in the house of Austria was interrupted for more than a century. But after this period the family, which had continued to preserve its reputation and power, again obtained an election to the Empire, in the person of Albert II, who in one year received three crowns, the Hungarian, Bohemian, and Imperial. From this period, A. D. 1438, to the death of Charles VI in 1740, for three complete centuries the crown, although elective, was retained in the Austrian family, and their power immensely increased by several politic marriages, on which

of Baden, Zug, Lentzbourg, and Kybourg, the cities of Sempach, Surzée, and Winterthur, and became landgrave of Burgundy and Turgovia. A prince so powerful was well able to defend the cantons, and he served them faithfully until the time of his ascending the Imperial throne. Not long after this event, encouraged by the good fortune which he had experienced in all his enterprises, and indeed by the earnest solicitations of his eldest son ALBERT, whom he had created duke of Austria, he formed the idea of erecting a duchy for himself in Helvetia. Albert was an avaricious prince. It is the character, which is given of him by a contemporary writer, who was born his subject.† But in excuse it is said, he was charged with a numerous family, having had twenty one children. The measures, which he persuaded his father the Emperor to take, were, to acquire the domains of the abbeys, and to engage the lords to sell him their fiefs, or render homage for them to their House. By thus conducting, he hoped the cities and free people would insensibly be obliged to recur to them for protection, and that finally, when surrounded on all sides by dependents on the Austrian fami-

indeed their grandeur has been principally built. The possession of Bohemia, Hungary, Corinthia, the Netherlands, and Spain, all arose from their prudence in the alliances, which the princes of the family contracted with the daughters of neighboring sovereigns. And so great was the respect paid to the family itself, and the talents of MARIA THERESA, daughter of Charles VI the last male of the race, so highly regarded, that the House itself still maintains its dignity, although it be passed into the ducal line of Lorraine. See Heiss, Watteville, and Wraxall's mem. of the courts of Berlin, Vienna, &c. Whether however, in the event of a new election, this respect would preponderate against the influence of the Prussian cabinet, and whether the House of Brandenburg would not, although of so recent a date, and of so rapid aggrandizement, obtain the Imperial crown, is a problem, that time only can solve. Intrigue it seems is sufficiently busy at the present day in attempting to effect such a change.

† Quod vitio Avaritiæ nimis irretitus fuerit, et tantum lucris et rebus temporalibus inhiaverit; quod castra, civitates et oppida suorum consanguineorum sibi indebitè usurpaverit. *Vitodur.*

Iste Albertus Rex monoculus potens in regno Alemanniæ et inibi filiis suis omnia quæ potuit attrahens. *Alb. Argent.*

ly, they would surrender themselves voluntarily, or if not, might be compelled, on some favorable occasion.

RODOLPH listened with pleasure to the projects of his son, but they were not made public till several years after, when it became known, that this monarch had purchased of the Abbey of Murbach the city of Lucerne, and the rights, which it possessed in several villages of the canton of *Schweitz*. In exchange he gave the monastery five villages in Alsace, beside 2000 marks of silver.

This purchase caused such an alarm, that, in order to appease the fears of the cantons, he confirmed their privileges. Dying soon after, he was succeeded in 1297 by ADOLPHUS of Nassau, who granted the same favor.

ALBERT, duke of Austria, ascended the German throne, as successor of Adolphus, in 1298. His disaffection towards the three cantons, and Helvetia in general, was still farther increased by their having been faithfully attached to the interests of his rival Adolphus, and it was not long before he manifested his resentment. He began by refusing, under various pretexts, to confirm their privileges.

Soon after he took off the mask. In the year 1300 he sent the barons *de Liechtenberg* and *d'Ochtenstein* to represent to them the propriety of surrendering themselves to him, as they were already surrounded by his domains, and as the Emperor possessed, even in their country, several jurisdictions, which he had acquired from the clergy and gentry.* The answer of the cantons was concise. They said "they had "flattered themselves, that they should have been maintained "in their privileges, as on their part they were ready to "fulfil the obligations, to which they might be holden."

* Although the preceding notes have been greatly extended, yet the reader will find the information in the following so elucidatory of the subject, that he will think it indispensable. The power of Rodolph at his accession to the Empire has been mentioned. It remains to add, that in 1274 he acquired of Eberhard de Habsbourg, his cousin, the city of Fribourg. Albert his son gained Lucerne, and many lands in the cantons of Underwalden, Schweitz and Uri, besides several lordships, and all the tribute arising from commerce throughout the territory from Lucerne to St. Gothard. Several counts

Irritated at this answer, ALBERT attempted another method. His subjects were ordered to exert themselves in gaining over to his interest the citizens of the three cantons individually, and particularly the nobility. This they were to effect by representing the advantages, which would accrue to them, if all those states, which were so intimately connected by commercial ties, were to be united under the same master. "But," says Watteville, in the true spirit of freedom, "a "people, who have no superior excepting the *Laws*, cannot "voluntarily submit to a despotic power, however dazzling "may appear the advantages, which are offered them. The "advantages of a free people, it is true, may be more limited; but as their privileges and enjoyments depend not on "the arbitrary will of an individual, they are durable and "subject to no reverse." This spirit is worthy the best periods of the Roman Commonwealth.

Baron *d'Attinghausen*, the first magistrate or *Landamman* † of Uri, this year solicited anew at the Imperial court a confirmation of the privileges of the three cantons, and applied for an Imperial Governor.‡ He was very ill received, and told, that the cantons should be treated with the same complaisance, that they had used toward the Emperor, and that a time would come, when they would certainly repent of their conduct with regard to him; that they were in no need of a particular governor, but had only to apply to the Emperor's bailiff at Lucerne or Rottenbourg. No sooner had *d'Attinghausen* reported this answer,§ than it was foreseen by the federate bodies, that ALBERT sought to obtain by force, what

and barons, whom it is not necessary here to name, were compelled to sell their rights, or render homage for them to him. Such were the fortunate events which encouraged him to attempt the acquisition of all Switzerland; an enterprize supported by his successors, but which turned against them, and fixed the liberty of a people, whom they sought to oppress. *See Watteville and Heiss.*

† German, AMMAN, Consul, burgomaster; LAND, country, territory.

‡ Called in German REICHSVOGHT, "chatelain du Roi," royal bailiff, sheriff, constable, or castellan.

§ "To his superiors," says Watteville, a favorite Republican idea,

his cunning had not been able to acquire, and that the Austrian bailiffs would administer the right of the sword among them, in the name of that house, and finally establish it by custom. The event justified their fears. They made equitable remonstrances to ALBERT, who seemed attentive to their complaints, and dismissed their ambassadors with the assurance, that he would send them governors on the part of the Empire, enjoining upon them to obey their orders as his own, under pain of losing their liberty.

But, in order to obtain his purposes, he named two gentlemen of a character haughty, severe, and unjust, and gave them instructions well calculated to excite a revolt among the people, that he might have a plausible pretext for accusing them of rebellion, and subjecting them by force of arms. The first, of the family of the *Gesslers*, established his residence at *Altorf*,* in the canton of Uri; the other, *Berenger de Landenberg*, at Sarne, in the canton of Underwalden. The castles, which these governors occupied, were provided with garrisons, and placed in a state of defence. Afterward the Emperor obtained another, situated in the canton of Underwalden, named Rotzberg; in which he placed a gentleman of the house of *Wolfenschiessen*, of a character similar to that of the bailiffs.

The severe government of these Imperial deputies, their haughtiness and injustice soon became intolerable to the three cantons. "Our chronicles," says Watteville, "find no expressions strong enough, to describe them. They condemned the inhabitants to prison for the slightest fault; caused them to be transported to Lucerne or Zug, under the most trifling pretexts, demanded cruelly and without compassion the tribute due to the Empire; imposed new

* This town is the capital burgh of Uri, and generally regarded as the cradle of the Helvetic confederacy. It is situated in a narrow vale, almost surrounded by stupendous mountains. It is small, well built, and full of inhabitants. The tops of the houses are covered with large stones, to prevent the roofs being carried away by the violent hurricanes, which frequently occur in that mountainous country. *Wood.*

"taxes; were deaf to the complaints of the people, and "made perpetual infractions on their liberties and privileges. "These were the general complaints; many had their pecu- "iar grievances."*

Suitable remonstrances were made by the cantons to the Emperor, but they were not heard. It was thought sufficient to advise them to follow the example of their neighbors, and to gain the Prince's favor by submission. Perhaps they would not as yet have burst forth into open violence, if *Gessler* had not carried his insolence to an unexampled excess. This bailiff caused a hat to be erected on a pole at Altorf,† to which he ordered the people to render the same honors, as to himself, persuaded, that men, so hostile to the yoke of servitude, would never endure such subjection. By this procedure the tyrant flattered himself, he should be able to discover those of the nation, who had sufficient firmness to oppose injustice, and intimidate others by the bloody punishments, he should inflict on them.

* Etterlin, Guillimann &c. cited by Watteville. † Idem.

[*To be continued.*]

# RETROSPECT OF THE EIGHTEENTH CENTURY,

[written in the summer of 1800.]

No. I.

WITHOUT assuming to decide the singular question, in which century the present year is to be numbered, which has divided very learned persons and excited their mutual surprise and pleasantry, a few remarks are offered upon the eighteenth century, under the general heads of religion, science, and politics. It is an age, memorable in regard to religion; an age, Augustan in literature and science; and an age, deeply marked by political events, some glorious and happy to humanity, and some most deplorable for the present, and for the future most ominous. To the *first* of these heads the present number shall be confined.

The eighteenth century is memorable in regard to religion.

On the confines of a new period of its age, can we less, than acknowledge the heavenly original and divine support of the Christian religion? Meek and long suffering in its spirit, it has solicited neither carnal weapons for its defence; nor worldly power to accelerate its progress. It has had the patronage, and sustained the enmity of Kings and Emperors. It has survived the prejudice of ignorance in the dark ages, and defied the scrutiny of learned pride in the enlightened. To human eye it has appeared in perils often; *in perils by the heathen, and in perils among false brethren.* But, in despite of the stormy malice of infidels and apostates, and the pious fraud of heritics, supported by power manifestly divine, it has holden its majestic and resistless course through this long tract of time. So once, amid the storms of nature confounding ocean with the solid land, sailed, humble type of the gospel, the ark of Noah; it sailed in safety, for God was its Pilot.

In regard to this last age of Christianity it may be enquired, whether it leave the religion in as fair a state, as it found it. Its enemies have been numerous, subtile, and able not less, than in any former period. The system of attack however has been totally reversed. Instead of sword and faggot, which could never more, than carry the weakest outworks and faintest defenders of the religion, have been employed the conspired arts of intrigue; a mine of which was preparing for half the century, as cunningly devised and as fatally designed, as the Papal plot under the Parliament house, to spring at once in every Christian country, and by one awful explosion to extinguish the Christian name.

Associated with the politics of a revolutionary country, infidelity soon reared her horrid front with unaccustomed audacity. She harangued the Senate; she thundered in the laws; she presided over the tribunal; she wielded the sanguinary sword of the Executive. She was seen meanly stooping even at the peasants cottage, smiling in his face, while she plundered his heart of its only remaining treasure. Religion soon was driven from her sanctuary; *the ministers wept between the porch and the altar;* but wept not long; death with a friendly hand, though in his most terrific form, drew the curtain between them and the destruction of order and religion.

From France and Germany infidelity has made her inroads upon other countries with various success. The degenerate forms of the divine religion most feebly sustained the assault. The Papal throne, once the terror of the world, became an unconditional captive. The Sovereign Pontiff, last in order, but among the first in virtue, circumvented by his invader, insulted by popular frenzy, bending with years, and heart broken with calamity, wandered forth, as our great ancestor from Paradise, into an inhospitable world.

The Protestant States, it is believed, have suffered least by this war on religion, though regarded with resolution persevering and malicious. The United States of America, one hundred years since the asylum of religion, flying from intol-

trance and corruption, have been marked, as a precious victim by all means to be immolated to the idol Philosophism. Young and comparatively innocent, this country has been inflamed for half the century by books, with a hellish generosity spread gratis among us. The mischief has been in part controled by the friends of religion, who have endeavored gratuitously to extend the antidote as far, as the poison has been diffused. This well directed liberality* and the vigilance and ability of the Cisatlantic defenders of Christianity, under the blessing of heaven, have so far availed, that infidelity, whatever may have been her secret progress among us, is yet compelled with guilty shame to conceal her head.

In balance of this ill aspect upon religion in this century, it may be said, that, as Christianity never needed, so it never had more able defenders since Apostolic times. Men, most respectable by genius and learning of the age, have lent their talents to its support. The researches of the antiquary and traveller, of the linguist and logician have not only confirmed the testimonies previously borne to it, but accumulated them; and have cast desired light upon passages of sacred science, before this age either mysterious, or imperfectly understood. Before this phalanx of Christian warriors, the enemies of revelation have retired from the honorable field of argument and fair discussion to the covert fight of witticism, misrepresentation, and dark conspiracy.

Ably defended at home, religion has been extended abroad. Furnished for the noble enterprize by a liberality purely Christian, missionaries, with the zeal of Apostles, are now evangelizing the Islanders of the Southern Ocean. We *bid them God speed.* Soon may new converts fill up the sad blank, which apostacy has made in Europe. But, if the frenzy of revolution has exiled the religion of Jesus from a nation of twenty-five millions, which for ages professed it, there is left the hope, that this daughter of the skies has only retired to

* That excellent book Leland's view of Deistical Writers was reprinted in England and sent to the Colonies by Drs. Hales and Wilson to be distributed gratis in 1757.

lay aside the fantastic robes, which men had drawn upon her, and will soon return, habited in her native simplicity, to charm the nation back to order, peace, and happiness.

The event of French apostacy, deplorable as it is, has operated some benefit to the Christian world. The church had become a Laodicea; the spirit of slumber had invaded the whole body. Kings ceased to be *nursing fathers, and Queens, nursing mothers.* But the blow, which was fatally struck in France, rung a salutary alarm in other Christian countries. The public heart began to beat with terror at the danger of religion. Kings and Counsellors, Secretaries and Generals, in their official character, revive the style of Christians, and express concern for the altar as well, as the throne, for the gospel as well, as the constitution and laws of their respective countries. An honorable member of the British Parliament, the eloquent asserter of the rights of humanity, has employed his pen, not in the sport or cavil of speculations, but in the nobler task of reviving practical Christianity.

## REQUISITES FOR AN ORATOR.

"Non posse oratorem esse nisi virum bonum."

THE power of eloquence has been felt in all ages. It has subdued the rude and the refined mind. Its dominion is no less rightful, than is its influence extensive. Confined to no climate, acknowledging no one man for its inventor, and owning no nation for its parent; its original, its habitation, and its empire, are the human heart.

Whoever has studied man must be conscious, that he is compounded of the most multifarious and opposite qualities. Indolent and active, weak and powerful, beneficent and cruel, zealous and indifferent, he is alternately borne away by the influence of contending passions. It is the same with societies. Hence the necessity of a power, which shall be able to stimulate men to what is useful and right, and to restrain

them from the contrary pursuit. Hence it is the duty of an orator, to study the history of man, and to make himself acquainted with his rules of action. Having learnt the point of access, he will be able to direct his force so, as to gain victory with ease, and to reap its honorable fruits.

Writers have generally agreed, that the foundation of all high attainments in eloquence consists in a very exquisite sense of right and wrong, and in a supreme regard for truth. A character for moral worth is essential to an orator. The words of such a man, his countenance and his gesture address themselves to principles, which, from sympathy, are unresistingly obedient to the eloquent artist. "No kind of language "is so generally understood, and so powerfully felt, as the "native language of worthy and virtuous feelings." The mind delights to contemplate examples of piety, patriotism, and beneficence. But as such spectacles are rare, it dwells with rapture even on their description. We involuntarily compare the words and actions of a man with our idea of the qualities of his mind. If he is beneficent and sincere; his professions and conduct cast a lustre on each other; virtue seems embodied; we feel ourselves in her venerable presence; our hearts swell with the delightful society.

Such characters deserve confidence: they ought to rule over the heart; their words descend like the dew, which purifies and ameliorates the earth; their example is an eloquent advocate of virtue.

I know, that men are often deceived by false pretences to virtue; and that words, which ought to be sacred to great occasions, are frequently prostituted to the basest purposes. But it is no just cause for triumph, that human infirmity sometimes yields to base arts. Men are naturally credulous, and easily admit the reality, where they see the appearance of virtue. Having however no internal principle of life, the influence of the impious must be limited, their existence must be brief. It is a consolation to reflect, that when bad men assume the form, and utter the language of virtue; they virtually confess its dignity, and pay to it all the homage, of which they are capable.

If it is true, that to be a good man is the foundation of all real excellence in an orator, the ingenuous and aspiring youth has an irresistable argument in favor of virtue. You would, that Senates should listen to your counsel; you would reign in the thoughts and in the remembrance of men; cultivate at that period, when your mind is unoccupied by the pursuits of wealth or ambition, and when your heart is not steeled by misfortune, true love for country, and elevated piety to heaven.

R.

## ADVICE TO A STUDENT OF HARVARD UNIVERSITY IN A SERIES OF LETTERS.

### *LETTER I.*

MY DEAR FRIEND,

YOU have now become member of an institution, which is as respectable for its means of knowledge, as for its age. Your parents, ever solicitous for your welfare and improvement, have entreated me to communicate some counsel, which may be useful to warn, to direct, and to instruct the son of their hopes. As the common friend of them and of you, I gladly offer all the aid in my power. Having passed through the scenes, on which you have just entered, I feel qualified to give you at least the result of experience. This cannot but interest one, who is already so anxious to conduct with reputation to the University, to his friends, and to himself.

In the correspondence, thus introduced, you will not expect the dictatorial language of a superior, nor the stern authority of an instructor. You are permitted to receive the remarks, I shall offer, as the recommendations of a friend; and to attend to them no further, than they shall appear to be sanctioned by reason and truth.

The observation is sometimes made, that many do not become qualified, as to rules of study and of conduct, to enter

the University, till they are ready to leave it. Might not young gentlemen be greatly assisted in these respects, were they more careful to solicit and to improve instruction from those, who have gone before them? I shall always lament, that I did not sooner realize the importance of such aid. From the need I had of it, I am the more desirous to impart it to my young friend. Happy shall I esteem myself, if my remarks shall induce him to avoid the errors, which I committed, better to improve the advantages, which I enjoyed, and to make greater progress in the studies, which I pursued.

The first object of attention, on entering College, is the choice of companions; and it is a consideration of far greater importance, than is commonly imagined. In one sense, all cotemporaries at the University are companions; for of necessity they often meet; and it is highly incumbent on them to treat each other with civility. Classmates are connected by still greater ties. Whatever distance they may preserve in other respects, they must range together the fields of science; and they must be unfeeling indeed, if they do not take some degree of interest in each others welfare.

But there is a union more intimate, than either of these connections necessarily implies. So many young persons of ardent and susceptible minds cannot be long in the society of one another without forming the closest attachments. Friendship is natural to man. In the youthful mind the relish for it is like a violent appetite; and, like other appetites, it often prompts the inexperienced to gratification with a blind impulse.

It is of the utmost importance, that this strong propensity to union be rightly directed. I need not inform you of the overpowering influence of companions in forming the character. Your own observation his already suggested it, Your parents have impressed it on your mind by selecting for you a chum, whose maturer age will check your juvenile follies, whose superior acquaintance with the world, and whose literary attainments, if improved aright, will afford you incalculable benefits.

For this instance of your good fortune I most cordially felicitate you. Far different was my lot. Ignorant of my classmates, and devoid of a friendly counsellor, I was accidentally associated with one, whose brutality of manners and destitution of principle rendered the first year of my collegial life a scene of wretchedness inexpressible. The most injurious effects I have often known to result from such companions ill assorted.

But, let the choice be ever so judiciously made, this connection will not ensure attentive study and good behavior. Much depends on your other associates. If these be idle and dissipated, you cannot well avoid the contagion of their example. Though your habits of application be ever so firmly fixed, you will insensibly become negligent. Your hours of study will be haunted by the spectres of past pleasures, or by the more real interruption of inconsiderate idlers. Much time must be necessarily sacrificed.

It is obvious also to remark, that these negative evils will not be the only bad consequence of such a choice. You will gradually contract the vices of your associates. You will "first endure, then pity, then embrace." You will lose the approbation of your instructors, and the good opinion of your more virtuous fellow-students. You will injure your health. You will impair the happiness of your parents and friends; and, what more intimately concerns you, you will be likely to disqualify yourself for respectability and usefulness in riper years.

Against these evils it is the more necessary to guard, as they are not at first realized. The Syren pleasure does not show you the bitter dregs, which her cup contains, when she allures you to receive the intoxicating draught. She first lulls to sleep your reason; and then she administers her deadly potion.

Another argument for vigilant caution is, that the dissipated are much more watchful, than the regular, to increase the number of their intimates. These cannot find time for large acquaintance. They are also more critical in their choice. Those make it their first concern to enlist all in their pur-

suits, whom they can by any means influence, let their dispositions and views be ever so discordant.

My conclusion from the whole is, be cautious, what friendships you form. Before you contract any intimacies, wait to ascertain the characters of your classmates. Inattention to this direction has given an unhappy bias to many a youthful mind, which had been before preserved pure from the pollution of vice. Accidental connections may be fortunate. When otherwise, as they are always liable to be, they produce mischievous effects, before you see the necessity of guarding against them.

Adhere to the sage maxim of the Roman poet, "Obsta principiis." Embracing this, you will carefully restrain the precipitancy of youth, you will be preserved from a line of conduct dishonorary to your character, your mind will be pure, your attainments respectable, your prospects flattering.

Yours, &c. PHILOS.

## EXAMINATION OF MODERN ETHICS.

THE following communication is part of an anonymous letter, published in London in 1798, entitled "*An examination of the leading principle of the new System of morals, as that principle is stated and applied in Mr. Godwin's Enquiry concerning Political Justice.*"

The design of the author was to investigate the origin, and weigh the merits of that curious theory of morals, which makes expediency the sole foundation of moral obligation; and refers the agent, for the knowledge of his duty, to his *wild* and *uncertain* calculations concerning the ultimate consequences of his actions. The origin and progress of this modern System of Ethics are carefully described; its deformities are unveiled; and its ruinous tendency in society pointed out in a manner, which bespeaks an enlightened and penetrating mind, deeply concerned for the cause of religion, and the general interests of mankind.

After a short introduction to his correspondent, the author thus begins. "As a curious, because an idle observer of what is passing in the world, this system has long attracted my attention; and, unless I am deluded beyond all cure from reason and reflection, it affords subject for very serious meditation. Our condition is no longer to be dissembled. It has long been creeping upon us in silence and obscurity. It seems from various prognostics to have very nearly touched its crisis; and stands without any of that sort of parallel in former times, which will enable us to form a conjecture of its issue. Amidst a steady, radical, confirmed decay, approaching to a total breaking up of that religion, and, together with the religion, of that peculiar cast of manners, which gave its distinguishing character to modern Europe; combined with a dissemination of knowledge through all classes, unexampled in the history of man, quickening the whole mass into a new activity, and inspiring a self confidence and impatient disdain of all control on the sovereignty of reason, arises a System, exactly accommodated to this eventful change; professing an exclusive right to direct the whole of human conduct; at war in its essence with every other corrective; and placing its own efficacy solely in the free and enlightened speculations of each individual on the general welfare.

The portentous aspect of this System and the conjuncture, in which it has appeared, are not more remarkable, than the incidental circumstances, by which its progress has been favored. Its vital principle, the principle, which gives being and force to all its doctrines in all their extent, has never been regarded, as peculiar to itself, nor examined in the spirit, which such a view of it would naturally have excited. It has crept, on the contrary, unobserved into general favor. It stands avowed and accredited, as a certain truth, by all the leading authorities of the day; and has formed as secure a lodgement in the public mind, as the most sanguine votary of this System could desire. The consequences resulting from this principle, and composing what I shall take the liberty of calling the System itself, have not been brought before the public all at once, and in full body and array. They have stolen successively upon us, in different groups, from different quarters, under various disguises, and in all the diversities of form, from the subtil and specious insinuation, at which the scru-

pulous might startle, without distinctly knowing what to condemn, to the bold and unqualified conclusion, at which the most adventurous spirit might be staggered. It has been impossible to bring this Proteus to any sort of reckoning. If it was defeated in one shape, it started up in another. If you grappled with it this moment, in the terrific guise of defiance, it won upon you the next, in all the blandishments of affection, or disarmed your resentment with the lamentations of distress. The most zealous advocates of this System have never been distinctly agreed, on what they were proceeding, or what they would be at. Some have embraced more of the System, some less; some have attacked one obstacle, some another. In one way or other however their industry has been perfectly unwearied; it has been animated by the same spirit, it has tended to the same issue, and has had all the effect at least of correspondence. Their courtship has been of a kind the most difficult to resist. They have taken their stand on motives the most honorable to themselves, and the most seductive to their auditors, the good of human kind, and an anxiety to reform the principles and institutions, on which its happiness depends. They have addressed themselves to the most generous and the most flattering of the passions, to our love of truth, of independence, and liberal enquiry; to our abhorrence of craft, imposition, and servile prejudice. No vehicle of zeal has been neglected. The solemnity of narrative, the subtlety of disquisition, the charms of poetry, and the delusions of romance, have all been pressed into the service; and criticism has been perplexed by the various modes, in which the assault has been conducted, the purity of the motives, on which it has been urged, and the indistinct disclosure of what it was proposed to substitute in the yawning void of what it was so anxiously labored to destroy.

Under these circumstances, I have always considered the appearance of Mr. Godwin's Political Justice, as an event the most desirable, that could have happened. With all its apparent novelty of argument and rashness of conclusion, his work is in truth and substance nothing more, than a complete digest of the New System of Morals, reduced to its first elements, drawn out in its true form, and applied to a subject, of all others the best adapted

to display its genuine character and temper. The leading principle, which he professes through his whole Enquiry, is precisely that, which has animated and guided all his predecessors. This principle he has distinctly stated and avowed; and, by pursuing it, not in the perverse spirit of a satirist, but with the honest zeal of a true votary, to its extreme and revolting consequences, he has taught the most inconsiderate to ponder a little, on what ground they were acting, and in what project they were engaged. Former writers in the same cause have been short sighted, or timid, or reserved. Mr. Godwin labors under none of these defects. What he has deliberately adopted, he has dared sagaciously to follow; and what he has dared to follow, he has had the spirit to avow. We are indebted to that spirit; it has granted us all we wanted; it has fulfilled the prayer of Ajax; and, if we are doomed to sink under this mischief, we shall at least have the satisfaction not to perish in the dark.

Let us attend therefore to Mr. Godwin's Scheme of Morals, as he has ventured very luminously to expose it, in the course of his Political Enquiry.

This System opens with a radical position, That we are bound in *justice* to do all the good we can; and that all moral duty therefore is comprised in Justice. It is just to do all the good we can; it is unjust not to do all the good we can. Being bound in justice to do all the good we possibly can, the only just motive for preferring either our own good to that of others, or, of other persons, the good of any one individual to that of any other, must be a sense of the superior quantity of good, which that individual, whether it be ourselves or another, is capable of producing; because by pursuing this plan only can we produce all the possible good in our power. Whatever therefore leads us to prefer either ourselves or others upon a different account, is immoral and unjust. To execute this grand design of producing all the good in our power, by ourselves or through others, we must be perfectly free from restraint too as well, as bias. All promises, oaths, contracts, &c. whatever blindly determines us to act in any definite way, should not be allowed therefore, or not regarded. If they do *not* lead us to deviate from the only right line of conduct, that of producing all the good possible, they are useless; if they do,

they are immoral and unjust. Besides a freedom from restraint and bias, a knowledge of truth also is necessary to enable us to be just. Truth therefore should at all times and under all circumstances be spoken; and secrecy, prudential reserve, delicate concealment &c. should have no place in the world. The moral as well, as physical order of things being equally governed by necessity, virtue can be approved only on the same principle, that we approve a fertile vale; and vice disapproved, as we disapprove an infectious distemper; as the cause of good, and the cause of evil. Rewards and punishments must be regarded only as a mean, and that an irrational one, of reforming error, which can be effectually cured only by the infusion of truth; and resentment, remorse, and affliction for past events, must be extinguished from the face of the earth. In fine, the truly wise and just man will be actuated neither by interest nor ambition, the love of honor, the desire of fame, nor emulation; the good of the whole will be his only object; this good he will incessantly pursue, and the pursuit of it will constitute his happiness; 'a happiness, which nothing but bodily pain, and scarcely that, can disturb.*

Nothing can be more thoroughly consistent. Allow the first position, and all the inferences follow so clearly and irresistibly, that it seems impossible to elude their force, however subversive they may be of the principles, which have hitherto governed the conduct of mankind.

If we are bound in Justice to do all the good in our power, to produce the greatest sum of happiness in sentient nature, which it is within the compass of our faculties to effect, then doubtless, Justice being altogether an inflexible duty, admitting no dispensation, no remission, no, not for a moment, our whole mind must be solely directed to this single purpose; and the desire to effect it must constitute the only legitimate motive of human action. Then whatever leads us to act upon any other incitement, or with any other view, must be extirpated or subdued, as revolting against the rules of Justice. Then every passion and emotion of the human heart must be extinguished, as abhorent to our duty;

* See Pol. Jus. 4to Edit. passim; and particularly b. 2. c. 2, & 6; b. 3. c. 3. b. 4. c. 4, 5, 6; b. 6. c. 5; b. 7, & b. 8.

it being in the essence of all affections of this kind to prompt us to act upon particular motives, sometimes not apparently conducive to the general good, and never certainly grounded upon it. Then patriotism, friendship, gratitude, affection, pity, all the public and private virtues, all the social and domestic charities, which have hitherto been considered the best blessings and surest hope, as well, as the grace and ornament of our nature, must be effectually rooted from our feelings, as creating an unjust preference in favor of certain individuals, independently of their disposition and their power to co-operate with us in promoting the general good. Then whatever obstructs us in the pursuit of this good is an abateable nuisance. All determinate rules are blind restrictions. All legal property is inveterate injustice. I have a right to just as much, as I conceive will best enable me to accomplish my grand project; and nobody has a right to any other portion, upon any other title. All law is usurpation upon reason; all judicial process, fetters and oppression; prevailing sentiments and manners, antiquated prejudice. If we accept the principle, we must take the consequences; they are potentially included.

It is to this rigid dependence, that we must asscribe the total want of any thing like a decisive refutation, or even masterly review of a System, which has certainly excited some curiosity. Those, who have engaged in this task, though otherwise fully equal to it, have not given themselves patience to unravel the web, in which they were entangled. They were embarrassed. From positions too obvious for examination they had been gradually led on to conclusions, at which human reason revolts. Repelled from the extremities, they slowly measured back their steps to the original principle. All was sound, all was water-tight; not a cranny, not a chink for truth to slip out, or error to creep in; till, in despair of tracing the leak, they injudiciously endeavored at a compromise. They approved the System in part, they condemned it in part. The root was sound, the branches vigorous, the foliage fair, but the fruit was the apple of Sodom.

"Bitter ashes; which th' offending taste,
"With spattering noise, rejected."

That System will not be so treated. Without chewing these cinders, nothing can be clearer, than, that the whole scheme is of a

piece, one and indivisible; and that, as one and indivisible, it must be admitted or rejected. If the fundamental principle be true, if it be true, that morality consists in producing all the good we can, I admit, that all the consequences are clear, concatenated, and of irresistible conviction. Arachne never wove a juster web. If the fundamental principle be false, the whole is false; and the farther we advance the more we are bewildered.

On what ground is it so confidently assumed and implicitly admitted, that we are bound, as moral agents, to act on the principle of producing all the good in our power?

What gives force to this principle, and, through this principle, as I conceive, to the whole body of the New System of Morals, is the opinion, which has lately prevailed, that virtue consists altogether in utility; that it is the beneficial or pernicious tendency of any action, which alone constitutes it virtuous or vicious. If virtue be indeed only another name for the utility of an action, I am bound to look to utility, and to utility only, as a test of moral rectitude; and, setting aside every other consideration, to act, as I mean to be virtuous, on the sole principle of producing all the good in my power. I cannot refuse myself to this consequence.

I have stated this notion of virtue, though now so familiar, as of late introduction. It certainly is so. The cause of moral distinction, as a curious and important phenomenon, has of course at all times exercised the enquiries of the reflecting part of mankind. Till within the present century, I am pretty confident, it has never been ascribed to this prospective view of its tendency. Of the ancient moralists I certainly do not recollect one, who has accounted for it in this way. The object of these teachers indeed was not morality merely, in the confined sense, in which we use the term, but the art of living happily. As conducive to a virtuous life however, the doctrine of morals could not be well neglected; and it was accordingly inculcated by all, from Epicurus, who regarded it as auxiliary to what he perversely called pleasure, to Zeno, who exalted it into the supreme and ultimate good itself. The occasion was certainly fair for resolving virtue into utility; yet so far were they from regarding it in that light, that, amongst the various topics, which they urged, and with such di-

versified address, to interest the human heart in its favor, its ultimate subservience to the general advantage is but faintly to be recognized. If we descend to the later moralists, who have indulged much more freely in speculations, than their predecessors, the beneficial tendency of virtue was by no means the first of its properties, which engrossed attention. Its agreement with the law of nature, its congeniality to the perceptions of a moral taste, its conformity to certain eternal and immutable relations and differences of things, its correspondence with truth, were characteristics real or imaginary, which had previously been suggested and adopted.

Utility, though not the first quality of virtue, which engrossed attention, seems however, when once fairly brought forward, to have been of all others the best adapted to interest and secure it. It was a property of virtue not to be disputed. It gave, or seemed to give a very clear and precise account of a distinction, previously obscure; and furnished an argument in its favor, which, if not the most powerful in its recommendation, was at least the most unanswerable in its defence. Perhaps too the fashion, which prevailed so remarkably early in this century,* of tracing the goodness of the Creator to his creatures through all the works of nature, by predisposing the mind to regard with eagerness the subservience of any principle to the grand design, so conspicuously carrying on in the system around us, might still farther conspire to recommend it. At any rate, it was no sooner started, than confessed, that virtue consists in that modification of thought and action, which tends to promote the general happiness, and vice in its opposite.

Hume proposed this System in his Moral Essays, with his usual address. Virtue he resolved into personal merit; and personal merit, according to Mr. Hume, consists solely in the possession of mental qualities, useful or agreeable to ourselves or others. Nothing he observes can furnish just ground for moral distinction in any quality or action, but its beneficial or pernicious tendency. Reason informs us, what these tendencies are; and a sentiment of humanity implanted in our nature, a fellow feeling for the happiness or misery of mankind, produces our moral ap-

* This was written in 1798.

probation or our blame, as any quality or action has the one tendency or the other.

No hypothesis was ever more successful. It prevailed without a struggle; and was pursued to precisely the same consequences by the illuminated philosophers of France and the most orthodox divines of England; men as little disposed to agree in any speculations as can well be imagined. The train of thought was probably the same in the minds of both these parties. If it be the tendency of any action to good or ill, which constitutes it virtuous or vicious, then this tendency is the springhead, so long concealed, of moral truth, and the universal solvent, to which we must resort in all moral enquiry. By this tendency we must determine the existence and the measure of virtue and vice, of right and wrong. On this tendency we must found the moral approbation and the blame, we attach to these qualities. From this tendency we must deduce the sole obligations, we are under to observe them.

The same conclusion was formed by the atheistic philosophers and the Christian divines, but of course it was differently applied. By the former it was employed to explode the received distinctions of right and wrong, as the offspring of prejudice and error, and to construct an improved code of morals on the simple principle of utility. By the latter it was adopted to give a rational account of these distinctions, and to impress a juster sense of their importance. The works of Helvetius will afford an able specimen of the first of these designs; and I shall just advert to Mr. Brown and Mr. Paley, the first as the original mover, and the latter as the very popular expounder of the other.

*[To be continued.]*

# BIOGRAPHY.

## A BRIEF SKETCH OF THE LIFE, CHARACTER, AND WRITINGS OF JONATHAN MAYHEW D. D. PASTOR OF THE WEST CHURCH IN BOSTON.

IT is not always true, that men eminent for their erudition, or professional rank acquire that applause from contemporaries, or that fame from posterity, to which their learning and talents entitle them. Dr. Mayhew indeed did not die unnoticed, or unlamented by his friends or the public. His fathers and brethren in profession paid to the memory of the man, whom they so much loved and respected, that tribute of affection, which the death of such a luminary in the church demanded.* It will not however be deemed impertinent, even after this long interval, to notice the character of Dr. Mayhew, which at this day is not sufficiently known and respected, and make some remarks on his writings, which are not sufficiently sought after and perused.

Jonathan Mayhew was born at Martha's Vineyard October 8th. 1720. His father,† Experience Mayhew, was a mis-

* Reference is had particularly to Dr. Charles Chauncy of Boston and the Rev. Ebenezer Gay of Dedham, from whose Sermons, on the death of Dr. Mayhew, the writer has derived some benefit in this biographical memoir.

† The genealogy of the Mayhews deserves here to be noticed. Thomas, the first of whom we have any knowledge, obtained a grant of land in Massachusetts in the year 1641, and soon afterward became Governor of Martha's Vineyard. His son, Thomas Mayhew, was the first, who labored in the Indian service. He was lost on a voyage to England in the year 1657, the 37th of his age. His youngest son, John Mayhew, born in 1652, was the next in the family, who devoted himself in ministerial labors to the Indians. He died Feb. 3d, 1689. His eldest son, Experience Mayhew, who was born 1672, succeeded him in this work. After his death he was followed in this employment, by Zechariah Mayhew, his son, who is still living.

dotary among the Indians, and ministered in that capacity at Martha's Vineyard. To use the language of the son, "he was a good man, who spent a long life and his patrimony in the humble and laborious, though apostolical employment of preaching the unsearchable riches of Christ to poor Indians; and one, as I suppose, now at rest from his labors with the spirits of the just made perfect."

As the circumstances of Mr. Mayhew were but scanty, his son was originally designed for the employment of a farmer. But it was soon discovered, that he had a genius, which fitted him for a higher sphere. He was from his youth uncommonly inclined to reading and study. To gratify this disposition, his father sold a portion of his estate, that he might be enabled to give him a public education. He pursued his studies under the tuition of his father, and entered the University in Cambridge in the year 1740, the 20th of his age.

While a member of the University, he made uncommon proficiency, was respected by his fellow students for his exemplary morality, and esteemed by his instructors for his assiduity and literary progress.

Having in view the profession of Divinity, he attended to theological studies in connexion with his collegiate pursuits. On the 17th of June 1747 he was ordained a pastor over the west church in Boston. He lived in this endearing relation until the 9th of July 1766, when God in his wisdom was pleased to call him to another world.

"The Father of spirits, in his distinguishing goodness, favored Dr. Mayhew with superior mental powers. Few surpassed him either in quickness of apprehension, clearness of perception, readiness of invention, brightness of imagination, comprehension of understanding, or soundness of judgment."* They, who are familiar with his writings, will scarcely deem this exaggerated praise, but will acquiesce in so ample a testimony of a friend and intimate.

* Chauncy's discourse on the death of Dr. Mayhew. The writer cannot forbear selecting from this discourse a few expressions, testifying the regard,

"He was endued with a singular greatness of mind and fortitude of spirit." He was therefore too upright to impose on others, and too independent to suffer imposition on himself.

With an uncommon vigor of mind, he had a disposition more ardent, than most men. As he himself acknowledges, his natural temper was too warm; and the reader may sometimes need this acknowledgment, as an apology for some appearances of asperity in his writings, and to render the severity of his satire less censurable.

If Dr. Mayhew sometimes disciplined too severely those, whom he thought proper subjects of discipline, he was on the other hand constant and warm in friendship. He was behind none in affection to those, whom he thought deserving of his esteem, or, in general acts of benevolence to mankind. One,* who professed himself "religiously careful neither to flatter the dead, nor deceive the living," has summed up his domestic and social character, in the following manner. "Those, acquainted with Dr. Mayhew, must have observed his amiable behavior in the several relations of life. As a husband, he was faithful and kind; as a father, tender and affectionate; as a master, just and equal, knowing, that he had a master in heaven. As a friend, he was true to his professions, and to be trusted with confidence. As a neighbor, he was ready to all the offices of love and goodness; instead of being deficient, he rather exceeded in acts of liberality and charity."

In the relations of a minister, "he was diligent, laborious, and skilful; constructing his discourses so, as to inform the mind and touch the heart, so, as to entertain and profit both

which these distinguished characters bore to each other. "The friendship between us began upon his first commencing a preacher, and has continued ever since with mutual esteem, confidence, and delight. I will therefore mourn in secret places God's putting far from me so good a friend, his removing so dear an acquaintance into darkness. This melancholy occurrence has, I am ready to think, excited in my breast like sensations of grief, with those, which David felt on the death of his beloved Jonathan."

* Dr. Chauncy.

the learned and illiterate, the polite and the uncultivated hearer. Few were able to compose their sermons with so much ease, and yet so much pertinence; and few preached with greater constancy, or took occasion more frequently, from occurrences in the conduct of providence, to make seasonable and profitable reflections for the improvement of his hearers."

Dr. Mayhew lived in an age of puritanism and bigotry, in a time, which, if it were more free from licentiousness, had less of catholicism, than the present day. In consequence of this, that freedom of inquiry, which he indulged in religious speculations, and that independence of opinion, which he exercised, gained him some enmity and much opposition. At a period, in which charity formed a more conspicuous part of the christian character, his doctrines would not have been reprobated, as dangerous, nor the supporter of them stigmatized, as a heretic.

Dr. Mayhew was a firm believer in the Divinity of Christ;* and ascribed all that efficacy to the atonement, for which the most rigid trinitarians contend.† He was convinced and aimed to convince others of the corruption of human nature, the necessity of reformation of heart and life, and of faith toward God and the Savior. His discourses were in a high degree practical and persuasive; calculated to instruct the understanding and to move the heart. He depended less on the manner of delivery to captivate his audience, than on the truth of his instructions and the motives,

* Dr. Mayhew differed however from those, who have commonly been reputed orthodox, in his construction of the doctrine of the trinity. He insisted with great freedom on the unity of God; but never with a design to detract from the merit of Christ's sacrifice.

† "Two or three years ago, a pamphlet appeared under the name of an obscure person, wrote either by himself or a certain officious lay gentleman of his acquaintance ashamed to be known, as its author, in which Dr. Mayhew was represented, as an enemy to the atonement by Jesus Christ. The real writer of that piece knew little of the Dr. or the true meaning of his works. He might as well have taxed any minister of the town, or province upon this head; for there was no one, who was more firm and steady in his faith, as to this doctrine of the gospel. He never had the least doubt about it."——CHAUNCY.

by which he enforced them. In his extemporaneous performances there was less fluency, than propriety; and more devotion, than captivating elocution. In fine, he was a preacher more interesting to the judicious, than to weaker minds, and more pleasing to the enlightened, than to the ignorant.

The piety of Dr. Mayhew, although it had been uncharitably questioned by some, was, before his death, very generally, if not universally, acknowledged. His exemplary life and his zeal for religion took from his enemies all cause to speak reproachfully of him. His piety was never doubted by his familiar friends; nor scrupled, but by those, who were hostile to his sentiments, or thought him deficient in the number, or construction of his articles of faith. His opinions on religious subjects appear to have been formed on the most free and independent inquiries, and to have been embraced in the full integrity of his heart. If he were mistaken in any points of Christianity, it cannot fairly be imputed to his indifference to truth, or neglect of diligent researches; for none have more strenuously advocated the necessity of distinguishing between right and wrong, or with more sincerity adopted, what in the result was conceived to be true.

In literary attainments Dr. Mayhew was distinguished. In this country certainly he had not many equals, and few if any superiors. To natural talents very far above mediocrity he added, by his industry, an uncommon stock of acquired knowledge; and, to use the language of one of his panegyrists, "it would have been an honor to Oxford to have it said, this man was educated there."

In classic learning the Dr. is said to have held an eminent rank.* For examples of deep investigation, for proofs of a mind capable of the most metaphysical inquiries and the nicest moral distinctions, for specimens of profound knowledge in the science of theology, we need only appeal to his

* In this connexion might be mentioned several latin odes, composed by Dr. Mayhew, which have been somewhere published, but, which the writer of this memoir has not been able to find.

writings. His works, which have been printed in this country, and republished and read with avidity abroad, are a monument to his talents and assiduity more lasting, than contemporary praise, or the occasional applause of posterity.*

The literary reputation of Dr. Mayhew, thus extending beyond the limits of his own country, procured him many valuable correspondents. Among these were Dr. Lardner and Dr. Benson, who stand in the very first class of writers among the dissenters, Dr. Avery, the publisher of Pearce's commentary, Dr. Kippis, the compiler of the modern Biographia Brittanica, Archdeacon Blackburne, the author of the confessional, and Mr. Thomas Hollis, a distinguished benefactor of learning.† Of this correspondence we can give no particulars, except of that part of it between Dr. Mayhew and Mr. Hollis.‡ From this we are able to state, that the Dr. was instrumental in procuring from Mr. Hollis many rich donations for the University in Cambridge. He discovers in his letters a deep attachment to that institution, of which he was a valuable Overseer, and a constant friend. This correspondence is on various subjects, mostly tending to the literary, civil, and religious improvement of New-En-

* The works of Dr. Mayhew are not particularly noticed here, as it is designed to make them the subject of another number. We would however in this place mention his seven sermons, delivered at a lecture, instituted in his own church. These were the first sermons of his, that were published; they had an early impression in London, and were so well received at Aberdeen, that the honor of D. D. was conferred on him at the University in that place.

† It is to be regretted, that Dr. Mayhew preserved no copies of his letters. Judging from the eminence of his correspondents, they must have been highly interesting and valuable.

‡ Mr. Hollis' esteem for Dr. Mayhew is said to have arisen from the perusal of his sermon on the 30th of January, in which he contends against the doctrine of passive obedience, and treats the "Royal Martyr" with rather a small share of ceremony. In the year 1757, Mr. Hollis sent him a box of books, without however acquainting him with the name of his benefactor. In 1759 he sent him another present of books accompanied with a letter and his name. From that time a correspondence commenced between them, which continued till Dr. Mayhew's death.

gland. Through this medium also the Dr. was occasionally of service to his friends, who crossed the Atlantic, in recommending them to the attention of his correspondent.

In a letter to Mr. Hollis of 6th April 1762, after expressing his own and the public regret, occasioned by the resignation of Mr. Pitt, and his fears of the establishment of an Episcopal Bishop in this country, he writes, that "there has "lately been projected a plan, which would be prejudicial to "Harvard College. I mean, founding another College in "the province, about 80 miles distant from the former. On "petition of a number of persons in that part of the country "to the general court, Mr. Barnard, as king's Governor, has "undertaken to prepare a charter for that purpose. This "step has given general uneasiness, not only because we "think the scheme of bad tendency, but because we suppose "the Governor has no such authority, as he asserts and "assumes, of granting charters." It appears farther by this letter, that, when the Overseers of the University heard what was transacting, although the charter had been signed and sealed, they chose a committee to draw up reasons against issuing the same, to be presented to his excellency. "Those reasons have been drawn up by your humble ser-"vant, instead of some more capable person. The Gover-"nor has returned an answer such as it is. He has how-"ever promised to suspend said charter."

Thus it appears, what an able friend the University enjoyed in Dr. Mayhew, in procuring donations, and in counteracting plans hostile to its growth.

A considerable portion of this correspondence is taken up in remarks upon the society for propagating the gospel, which subject will claim our attention in another part of this sketch.

It is evident from Dr. Mayhew's letters as well, as from several of his discourses, that he was an unshaken friend of liberty civil and religious. And if, from his zeal, he were occasionally betrayed into a severity, which now appears too harsh, we must recollect the provocations, which then existed. If, when he was unfolding the deep laid devices of those,

who were enemies either to our civil or ecclesiastical liberty, his independence seems sometimes to border upon reproach, let it be remembered, that, when the "snare was broken," none were more ready, than he, in expressions of gratitude.

It has been said, that Dr. Mayhew was subject to strong prejudices; and the allegation is not wholly without foundation. But, if we except his controversial writings, it is apprehended from the tenor of his productions, that his mind was as unbiassed on other subjects, as that of most men. He certainly had much more charity for his adversaries, with respect to religious faith, than they commonly displayed toward him. Excluding some opinions, which he early imbibed, relative to the church of England and religious establishments in general, which had no connexion with his faith in the doctrines of christianity, he had not perhaps more prejudices in number, nor more censurable in their kind, than are commonly imbibed from education. And, from his able vindication of the right and duty of private judgment, he was probably as little embarrassed in his inquiries by early opinions, formed on the authority of parents, instructors, or favorite authors, as any man of his age. That he was a very determined enemy to religious establishments, in the common application of the term, will more fully appear in the sequel. If the people were virtuous and pious, he was of opinion, that they would provide for the more effectual preservation of their morality and religion, by establishing moral and religious teachers; and, if they had no virtue or religion, that the civil interposition could not furnish them with moral principles, or pure faith.

Quid leges sine moribus
Vanæ proficiunt?

Judging impartially of the character of Dr. Mayhew in the domestic, social, and parochial relations, as a supporter of learning, and of civil and religious liberty; and finding how much in a short life he advanced his own mental improvement, and benefitted society, we must pronounce him one of the greatest and most industrious men, that our country

has produced. His talents and industry were commonly directed toward the most useful subjects, and nothing, that he esteemed his duty, seemed to have been neglected by him.

"Nil actum reputans, si quid superesset agendum."

As he had a mind capable of almost any attainments, so he had a constitution of body, which would permit intense application. He was above the ordinary height, and had a frame uncommonly firm and athletic.

In his deportment, he was for the most part grave; in company, sometimes absent in mind. He was generally social, and listened to with delight and instruction. He was at times humorous and satirical, but without forgetting the dignity of his station.

He was not inimical to innocent amusements, while he justly reprobated licentiousness and dissipation. He would himself occasionally relinquish the fatigue of the study for the sport of the field, and return with encreased avidity to his literary labors.

The most splendid part of Dr. Mayhew's character was his piety; of the sincerity of which we have ample testimony from witnesses both of clergy and laity among his contemporaries. He lived according to the religion he professed, and died in the enjoyment of all its hopes and promises.

[*To be continued.*]

## OBSERVATIONS ON THE LIFE AND WRITINGS OF WILLIAM COWPER.

AMONG those, who in the literary degeneracy of the age have preserved some portion of the vigor of our forefathers, and approached toward the simplicity of the ancients, may be reckoned *Cowper*. His character is equally interesting as a man and as a poet. As a man he engages our affection, and as a poet he commands our respect.

It sometimes happens, that those, whose writings inculcate morality, or afford instruction, appear to be little benefitted by their own speculations. The lives of men of genius are not always free from irregularity and dissipation. The character of Cowper however appears neither to have been degraded by meanness, nor disgraced by immorality. His example will never be adduced to justify their excesses by those, who mistake the madness of the passions for the wildness of genius.

The life of Cowper furnishes an example, that the practice of virtue and the possession of talents cannot always secure happiness. In the gloominess of despondency he sometimes looked on this world without pleasure, and on the next without hope. It may be curious to observe, that there is much similarity in the manner, in which he describes his sufferings in his last letter to Lady Hesketh, and the words, which Shakespear gives to Hamlet, when he relates his melancholy to Rosencrantz and Guildenstern.

"In one day, in one minute, I should rather have said, "Nature became an universal blank to me; and though "from a different cause, yet with an effect as difficult to re-"move, as blindness itself."

"I have, says Hamlet, but wherefore I know not, lost all "my mirth, foregone all custom of exercises; and indeed it "goes so heavily with my disposition, that this goodly frame "the earth seems to me but a steril promontory."

It has been frequently remarked, that men, who have delighted and benefitted mankind, are themselves not unfrequently suffering in solitary despondence. Life was not intended for a scene of enjoyment, but a state of trial; and most of its blessings are counterbalanced by attendant evils. That delicacy of taste, which is charmed with the contemplation of the good, the perfect, and the fair, must be much more frequently offended by imperfection and rudeness and deformity. The creative power of the imagination will be sometimes occupied in magnifying future evil. That quick

sensibility to praise or censure, always attendant on excellence, will be often depressed with fear and disappointment.

Let it be remembered however to the honor of Cowper, that, whatever were his sufferings, they were not increased by indulgence, nor communicated by complaint. His sorrows were

"Not obvious, not obtrusive, but retir'd."

They lessened neither his piety nor his benevolence. While suffering himself, he was not like most men inattentive to the situation of others; but endeavored to diffuse cheerfulness, though he felt it not.

"The life of Cowper," edited by Hayley, consists principally of his letters. These letters appear to be written with the openness of friendship, and the simplicity of virtue. We see the mind of the author; we are interested in his feelings, his studies, his amusements, his pleasures, and his sorrows; we seem introduced and admitted to his little circle of friends; and when at last we follow him in gloomy despondence to the grave, we feel for a moment, as if there was one less in the world, whom we could love and esteem.

If his longer pieces in rhyme had been the only productions of Cowper, he could have claimed no high rank among the English poets. A severe critic would say, that they contained common ideas in vulgar language. His verses indeed are often unharmonious;

"And ten low words oft creep in one dull line."

His language is too little elevated for the lowest kind of poetry. His words and expressions are sometimes such, as are ranked among the idioms of the vulgar, and would scarcely be admitted in polite conversation. Addison it is true owes somewhat of his ease to the use of common phrases; Addison however, according to the precept of Laertes, was "familiar, but by no means vulgar."

The sentiments of Cowper, whether true or false, are such, as have been often repeated. They are stamped with no individuality; they have no novel recommendations. His satire is general, declamatory, and ineffectual. He neither

recommends his precepts with the easy good humor of a friend, nor enforces them with the dignity of an instructor. His reproofs, his counsel, and his advice, are delivered, as they are most commonly delivered among mankind, in a manner, that seems intended rather to gratify the anger of the adviser, than for the benefit of him, to whom they are addressed.

Cowper appears from these poems to have caught some portion of the enthusiasm for liberty, which prevailed when he wrote. Some passages may perhaps excite a smile now, when the *mania* has subsided, and mankind have at last perceived, that the *name of liberty* is a charm, which cures no evils, but those of the imagination.

"Place me," exclaims the enthusiastic bard,
"Place me where winter breathes his keenest air,
"And I will sing, if liberty be there;
"And I will sing at liberty's dear feet
"In Afric's torrid clime, or India's fiercest heat.

One would rather, I think, prefer the mistress of Horace to the imaginary goddess of Cowper.

"Dulcè ridentem Lalagen amabo,
"Dulcè loquentem."

Who would have supposed, that the author of the "Task" could have produced the following lines? Speaking of a clergyman infusing heretical doctrines into his parishioners, he says,

"His unsuspecting sheep believe it pure;
"And, tainted by the very means of cure,
"Catch from each other a contagious spot,
"The foul forerunner of a general rot."

I will give one specimen more of the rhymes of Cowper. An Englishman he tells us is

"Patient of constitutional control,
"He bears it with meek manliness of soul;
"But, if authority grow wanton, woe
"To him, that treads upon his freeborn toe."

From this general censure however the poem on Conversation should be excepted, in which the quaintness and familiarity of the author's style are not unpleasing.

If we except his longer poems in rhyme, there are few of the other works of Cowper, which cannot be read with pleasure. Some of his smaller pieces are finished with exquisite simplicity. In these, whether he is gay or tender, whether he relates "the diverting history of John Gilpin," or moralizes over the picture of his mother, he has equally at command our smiles and our tears. His gaiety, if the expression may be pardoned, never degenerates into humor. His expressions of affection, of tenderness, of sorrow are never unnatural or affected. He has

"No idly feign'd, poetic pains."

What he feels he expresses, and expresses with singular felicity.

As the author of the Task, Cowper will be principally known hereafter. It is not however within our design to attempt a criticism on this poem, so well known, and so universally admired.

After the translation of Pope it could hardly have been expected, that any other author would be bold enough to sing again the wrath of Peleus' son, or relate the wanderings of the much enduring man. The translation of Cowper however is very dissimilar in design and execution to that of Pope. He has preserved the features of Homer with much more exactness, than his former translator; but they want the life and animation of the original. He sometimes gives the meaning of the bard of Greece as coldly, as an interpreter would explain the speech of a rhetorician. Even where he seems most literal, there is frequently some volatile grace, that escapes in transmission.

While reading the Iliad of Cowper, we never forget, that we are reading a translation. There is in it a stiffness and want of ease similar to that, by which judges of painting distinguish a copy from an original picture. Those ideas, which

slightly appear in the Greek, are sometimes rendered prominent in the translation; and those sentiments, which in Homer are easy and natural, sometimes appear awkward in Cowper, because misplaced.

In the lamentation of Helen over the body of Hector, according to the translation of Cowper, she exclaims,

"Ah! dearer far, than all my brothers else
"Of Priam's house? for, being Paris' spouse,
"Who brought me (would I had first died) to Troy,
"I call thy brothers mine."

I believe, Homer affords no authority for the introduction of this parenthesis to explain the reason why she calls the brothers of Hector her own. Every reader perceives, how it deadens the spirit, and destroys the effect of her speech.

Cowper's battle of the gods will disappoint the reader, acquainted with the original, or even with the translation of Pope. Correct indeed it is and almost literal; and it might perhaps be curious to enquire, why it wants the sublimity of Homer. It may be observed, that, in sublime and awful description, the mind of the writer is supposed to be strongly affected. Neglecting artificial construction, those ideas will be first presented, which most deeply impress his imagination. His expressions will be concise, emphatic, and unincumbered by any unnecessary adjuncts. To these rules the passage in Homer is conformable. With the principal object every separate description commences. To the violation of these rules something of the coldness of Cowper is to be attributed.

The descent of Apollo at the prayer of Chryses, as translated by our author, is little inferior to the original.

"Such prayer he made, and it was heard. The God
"Down from Olympus, with his radiant bow
"And his full quiver o'er his shoulder flung,
"Marched in his anger; shaken as he mov'd,
"His rattling arrows told of his approach.
"Gloomy he came as night; sat from the ships

" Apart, and sent an arrow. Clang'd the cord
" Dread sounding, bounding on the silver bow.

In the description of the Cestus of Venus both Cowper and Pope have been peculiarly successful.

" It was an ambush of sweet snares, replete
" With love, desire, soft intercourse of hearts,
" And music of resistless whisper'd sounds,
" That from the wisest steal their best resolves."

" In this was every art, and every charm
" To win the wisest, and the coldest warm;
" Fond love, the gentle vow, the gay desire,
" The kind deceit, the still reviving fire,
" Persuasive speech, and more persuasive sighs,
" Silence, that spoke, and eloquence of eyes."

Cowper thus translates the description of the armour of Minerva.

. . . . . " She first put on
" The corslet of the cloud-assembler god,
" Then arm'd her for the field of woe complete.
" She charged her shoulder with the dreadful shield,
" The shaggy Ægis, border'd thick around
" With terror; there was Discord, Prowess there,
" There hot Pursuit, and there the feature grim
" Of Gorgon, dire Deformity, a sign
" Oft born portentous on the arm of Jove.
" Her golden helm, whose concave had sufficed
" The legions of an hundred cities, rough
" With warlike ornament superb, she fix'd
" On her immortal head."

This passage is equal, perhaps superior to the translation of Pope. The helmet of Minerva however is unreasonably magnified. Eustathius, as quoted by Clarke, explains the meaning of the original to be, either that it was sufficient to cover the armies of an hundred cities; or that representations of these armies were enchased upon it. The latter explanation seems preferable.

On the whole, there are many brilliant passages in this translation, but its general character is not pleasing. It may amuse the scholar, but will not interest the common reader.

I will now take leave of Cowper, one of the first poets and one of the best men, that the English nation has ever produced.

## MEMOIRS *of* SOLOMON GESSNER, *the celebrated* GERMAN WRITER; *taken principally from a late Edition of his Works in English.*

SWITZERLAND, which possesses no original language of its own, but borrows those of the two great nations in its vicinity, may be said to have more than discharged the debt, in the works of science and genius, with which it has enriched these languages. How much the literature of France has been improved and adorned by natives of Switzerland, particularly by citizens of Geneva, it is unnecessary to say; and Germany is under similar obligations to those Cantons, that use her language, but more especially to the Canton of Zurich.

Of this little Republic was SOLOMON GESSNER, the GERMAN THEOCRITUS; who was born in the year 1730. He was the son of a respectable printer and bookseller, from whom he received a liberal, and even a learned education; whose profession he adopted, and whom, in due time, he succeeded. Fortunately the house of Orell, Gessner and Company, into which he was received, had been long established, and was known over Europe, by the extent of its correspondence, and by the choice and elegance of the works, which it gave to the world. Gessner was not therefore involved in the cares of a new establishment, nor was it necessary for him to engage in the details and fatigues of business;

and the bent of his genius being obvious, his partners, by whom he was beloved and esteemed, freely indulged him in his favorite studies and pursuits.

In the twenty second year of his age, he made a tour through Germany, in part for the purpose of extending the connections of his house, but chiefly with a view to his own improvement. In the course of this journey, he became acquainted with the greater part of the German men of letters of that day; and his talents were doubtless stimulated by the sympathy and the emulation, which such intercourse is so particularly calculated to excite. On his return to Zurich in 1753, he gave his first publication to the world, a small poem in measured prose, entitled NIGHT; and, this meeting a favorable reception, he soon afterwards published his pastoral romance of DAPHNIS, in three cantos. In the first of these poems, he contrived to introduce a compliment to Gleim and Hagedorn, from whom he had received civility and kindness in the course of his tour. To Daphnis he prefixed a letter to himself from Mademoiselle ———, with his reply, both written in a playful and animated style; from which we are led to believe, that the heroine of this pastoral was a real personage. "Yes," says Gessner, in the language of gallantry and perhaps of truth, "while I described Phyllis, I thought of you; and the happy idea of writing a romance supplied me with a continual dream of you, which rendered our separation less intolerable." In these early productions, with somewhat of the irregularity and the extravagance of youth, we find that luxuriance of imagery, and that soft amenity of sentiment and of expression, by which almost all his other writings are characterized. At this period of his life, Ovid seems to have been a favorite with Gessner. In his *Night*, we have a fable on the origin of the Glow worm; and in his *Daphnis*, an episode on the amours of a water god and a nymph; entirely in the manner of that poet.

The success of these publications encouraged Gessner to indulge his taste in rural poetry, and to give to the world his IDYLS, in which, as he himself informs us, he took Theocri-

tus for his model. The *Idyls* procured their author a high reputation throughout Switzerland and Germany. They were the principal and favorite objects of his attention, on which he exerted great taste and skill. They are described by himself, as the fruits of some of his happiest hours; of those hours, when imagination and tranquility shed their sweetest influence over him, and, excluding all present impressions, recalled the charms and delights of the golden age.

The *Death of Abel*, which is already well known to the English reader, by the translation of Mrs. Collyer, made its first appearance in 1758. The reception of this beautiful and interesting work was still more flattering. Three editions of it were published at Zurich in the course of a single year; and it was soon translated into all the European languages. In most of these it has gone through various editions; and there are few of the productions of the century, that has just elapsed, which have been so generally popular. After this, he published several of his smaller poems, among which was *The First Navigator*; which perhaps is the most beautiful of his works. He made some attempts likewise in the pastoral drama, of which his *Evander and Alcimna* is the chief. His *Erastus*, a drama of one act, was represented with some applause in several societies, both at Leipsic and Vienna.

The poems of Gessner were almost all given to the world, before he had completed his thirtieth year. About this period he married; and, as he himself informs us, his father in law, Mr. Heidigger, having a beautiful collection of paintings, consisting chiefly of the works of the great masters of the Flemish school, he devoted his leisure to the study of their beauties, and became deeply enamored of their art. Gessner, who, in his youth, had received some lessons in drawing, resumed the pencil, but with a timid hand. At first he ventured only to delineate decorations for curious books, printed at his office; but by degrees he rose to bolder attempts. In 1765 he published ten landscapes, etched and engraved by himself. Twelve other pieces of the same

nature appeared in 1769; and he afterwards executed ornaments for many publications, that issued from his own press; among which were his own works, a translation into German of the works of Swift, and various others. The reputation, which he acquired by his pencil, was scarcely inferior to that, arising from his pen. He was reckoned among the best artists of Germany; and Mr. Fuseli, his countryman, in his Historical Essay on the Painters, Engravers, Architects, and Sculptors, who have done honor to Switzerland, gives a distinguished place to Gessner, though then alive.

The private character of Gessner was in a high degree amiable and exemplary. As a husband, a father, and a friend, his virtues were equally conspicuous. His cast of mind was pensive, and even melancholy; his manners were gentle. In conversation, he was mild and affable; and, where the subject admitted of it, he was often highly animated, rising into great elevation of sentiment and beauty of expression. But, in every part of his deportment, there was that unaffected sincerity, that simplicity and modesty, for which true genius is so generally distinguished. With qualities such as these, Gessner could not fail to be loved and respected; and, uniting to taste and literature the talents requisite for active life, he was raised by the suffrages of the citizens of Zurich to the first offices in the Republic. In 1765 he was called to the great council; in 1767, to the lesser. In 1768 he was appointed bailiff of Eilibach; that of the fore guards in 1776; and in 1781 superintendent of waters; all offices of trust and responsibility, the duties of which he discharged with scrupulous fidelity.

The fame of the accomplished and virtuous magistrate of Zurich spread to the remotest parts of Europe. The Empress of Russia, Catherine II, sent him a Golden medal, as a mark of her esteem; and strangers from all countries, visiting Switzerland, gave him the most flattering proofs of their respect and admiration. In the height of his reputation, he was cut off by a stroke of the palsy, on the second of March 1788, in the fifty sixth year of his age; leaving his friends

and the world to indulge the reflection, which the amiable Pliny had long before made. "Videtur acerba semper et immatura mors eorum, qui immortale aliquid parant. Nam qui voluptatibus dediti, quasi in diem vivunt, vivendi causas quotidie finiunt; qui verò posteros cogitant, et memoriam sui operibus extendunt, his nulla mors non repentina est, ut quæ semper inchoatum aliquid abrumpat."

As a pastoral poet, Gessner is undoubtedly entitled to a very distinguished rank; and we may justly say, that, if he has been equalled by any, he has been excelled by none. It is commonly believed, that pastoral poetry is very limited and confined; but those, who read the works of Gessner, will be convinced, that it is susceptible of much variety, when treated by the hand of a master. His pastoral romance of *Daphnis* is not inferior in natural simplicity to the celebrated work of Longus; but it far surpasses it in variety of images and incident. *Erastus* and *Evander* are instructive and interesting poems, on account of the contrast between the world and nature, which reigns throughout them; and his *First Navigator* unites the mildest philosophy to all the splendor and imagery of fairy land. If we analyze his dramatic poems, we shall find in them interesting fictions, characters well delineated, and situations replete with novelty. His language is that of the graces, and the chastest ear may listen to the love, which he has created. If he has sometimes the humor of Sterne and Fontaine, it is without their licentiousness. The severest taste can find in his writings no lacuna to supply, no phrase deserving reprehension, nor could a more ingenious choice of expressions be substituted, in the room of those, which he has adopted.

# REVIEW.

## A BRIEF RETROSPECT OF THE EIGHTEENTH CENTURY,

*Part* 1. *containing a Sketch of the Revolutions and Improvements in Science, Arts, and Literature during that period. By* SAMUEL MILLER, A. M. *&c.* 2 *vols.* 8*vo.* New York, 1803.

THE historian, who traces the progress of knowledge, and records discoveries in the arts and sciences, has chosen the most delightful department of history. As the materials of his work are not found in the registers of intrigue and warfare, his attention is not perpetually directed to the depravity and misery of mankind. His eye is regaled with a rapid succession of improvements; new prospects are ever bursting on his sight; and even philosophy seems to justify his most sanguine anticipations. The contests, which the historian of learning records, are bloodless; the victories, which he celebrates, are those of knowledge over ignorance, of truth over error. This species of writing, which amuses the leisure of many modern readers, is the offspring of modern times. The civil histories of the ancients contain few notices of the state of learning, or of taste; their treatises on any art or science are introduced by no survey of its former progress, and enlivened by no account of its former benefactors. Much less did it occur to any ancient author to take a formal retrospect of the literature of his predecessors. The nearest approach to the nature of modern literary annals is found perhaps in the biographical and miscellaneous work of Diogenes Laertius. This work is confined however to memoirs of philosophers; is written without elegance and without method, and is read also without confidence. But in modern times the history of literature has become a distinct branch of

knowledge. Every science finds a historian; every scholar a biographer. In a general history of modern literature, no small space would be necessary to enumerate the literary annalists themselves, and a review of reviews, and a history of literary journals are offices not unknown in the populous republic of modern authors. Indeed the great increase of objects for the student's attention is alarming. Learning seems in danger of being buried beneath its own treasures. As the age of the world is continually growing more and more disproportionate to the common term of individual lives, so the objects of knowledge are constantly accumulating, while the native powers of the human mind receive no accession of *original* strength. The child of Newton himself must come into the world an ignorant and helpless babe.

These remarks are not written to introduce any reproaches on the work before us, as forming a useless addition to the overgrown body of books. No; we acknowledge ourselves indebted to its ingenious author for reviving the traces of former reading, and for presenting us at one view facts, which before could be collected only from various and remote sources. He has broken off a large fragment from the mass of literary history, and offered it to our inspection under the modest title of "A brief retrospect of the eighteenth century." We shall give a general view of the work with occasional extracts and remarks.

The author, after giving an account of the origin of the present volumes, proceeds to anticipate, in his preface, the objections of criticism, and to notice the deficiencies, which readers of different tastes will imagine themselves to have discovered. It would be unjust severely to censure faults, which the author candidly acknowledges, or to condemn the haste, in which the work was carried through the press, when, after such disadvantages, it appears before the world so generally accurate, and uniformly entertaining.

The first chapter reviews the progress of Mechanical Philosophy in the eighteenth century. The name of Newton adorns the close of the seventeenth. An inauspicious omen!

The reader will be ready to ask, where, in the history of the last age, can we find his successor? The fate of those hypotheses, which have been proposed as contradictions or, as improvements of Newton's, is here detailed. The systems of Hutchinson and of Leibnitz are already forgotten; and of Boscovich little is said, and still less is known. His system of matter has seldom been noticed in popular treatises on natural philosophy; and its mathematical intricacy has hitherto concealed it from many of the learned. The number of its admirers is however increasing; and, as it occupies a field of speculation, which Newton did not explore, it may hereafter be more intimately united with his philosophy to form a theory, which shall present the most rational solution of the phenomena of matter. The first section of this chapter contains the history of Electricity. In this science the earlier part of the century was illuminated by the strongest flashes of discovery; the attention of later philosophers has been absorbed by chemical experiments. The late discovery of the analogy and perhaps identity of the Galvanic and electric fluids will probably revive the pursuits of electricians. The highly interesting science of Galvanism, which is the offspring of the eighteenth century, and daughter of its old age, forms the subject of the second section. We could not abridge the rapid sketches of the author, without transgressing our limits. The reader will find much curious matter reserved for the notes; the latest experiments, the most ingenious theories, and the ultimate conclusions of the Galvanic philosophers are there detailed. The improvements in Magnetism, moving forces, Hydraulics, Pneumatics, Optics, and Astronomy are exhibited in the following sections with perspicuity and accuracy. In the branches of science just enumerated, no genius has appeared since the days of Newton, who does not fade before the incomparable Euler. It will not be extravagant to assert, that, in this wonderful man, sagacity and vigor of mind, sublimity of conception, richness of imagination, extent of erudition, and the strength of an allgrasping memory, were united with the humility and piety of a Christian to form the

most illustrious ornament of the most illustrious age of philosophy. The author, in another part of his work, gives him a just encomium, and to ask for more would perhaps be unreasonable. The review of astronomical discoveries and improvements presents to Americans the names of Rittenhouse, Bowdoin, Colden &c. and gives the author an opportunity of vindicating and illustrating, by several interesting documents, the claims of our countryman Godfrey to the invention of Hadley's quadrant.

The progress of Chemical philosophy, or "that science, which explains those motions, which take place among the minute component parts of bodies," comes next under review. To do justice in a few pages to the illustrious competitors in this science, is a task so difficult, that we did not expect to find it executed with such discrimination and impartiality, and with that spirit and felicity of narration, which form the highest merit of sketches of this nature. Among such a host of names, the sketch will sometimes degenerate into a barren catalogue; but the reader will find the most important discoveries mentioned with the requisite minuteness, and in chronological order. It is recorded in the notes, as a curious fact, that the doctrine of latent heat, first taught by Dr. Black of Edinburgh, and since adopted by most chemists, was originally suggested by Dr. M'Clurg of Williamsburg, (Virg.) a pupil of Black, and author of a treatise *De Calore.*

We are next introduced to Natural History, which has not disappointed its friends by falling behind in the race of improvement. In every department of this science, the reader will be astonished at the labors of Linnæus, that great master of arrangement, to whom it was reserved to describe intelligibly what others had seen, and to classify what they had only confounded. In the section on Geology, an account is given of the most celebrated theories of the formation of the earth, from the "elegant romance" of Burnet, to the rational and enlightened Geological essays of Kirwan. Here the author dwells with pious and honorable pleasure on the suc-

cessive confirmation, which the Mosaic history has received from the facts, unintentionally brought to light by its enemies, as well, as from the partial investigations of its friends.

The next chapter reviews the progress of Medicine. It is impossible for us to follow the author in his details, or we should rejoice to exhibit to the reader a view of the contents of this chapter, which, in our opinion, is composed with admirable perspicuity and intelligence. We find a slight inaccuracy in the section on Anatomy, where Silvius is represented, as the successor of Vesalius, that wonderful genius of the sixteenth century. Vesalius, on the contrary, was the pupil of Sylvius, and offended his master by publishing his "Opus anatomicum," after Sylvius had prepared a great work on Anatomy, "which he considered as a masterpiece." This chapter concludes with a sketch of the progress of Medicine in the United States. Specimens of ability and investigation are more numerous in this branch of knowledge, than in any other cultivated in America. "There seems to be no science," says the author, vol. 1. p. 529, "in which America has made more progress, than that of Medicine, and none, in which she holds a more complete independence of the doctrines and authorities of the European world."

In the three following chapters are reviewed the improvements, which the last century has witnessed, in Geography, Mathematics, and Navigation.

In the survey of agricultural improvements, it would not have been improper to notice the superior taste, which has of late years been shown in landscape gardening, and the laying out of pleasure grounds. This revolution, which has banished the stiff and formal style of Dutch gardens, and all the dull regularity of ancient art, is no less interesting to the man of taste, than the modern triumphs of science are to the philosopher.

A few of the astonishing improvements in the mechanic arts during the last century are enumerated in the ninth chapter; and the progress of the *fine* arts is traced in the tenth with such an unfinished outline, as we should expect from a

writer, who is neither an artist, nor an European. Here first we find the career of improvement fails. "In this department of genius," says the author, "the last age fell considerably below some preceding centuries." But why this degeneracy? The causes assigned appear to us unsatisfactory, and we cannot admit, that "much greater pains have been taken, during the last age, to form many, by laborious instruction, to practice the fine arts, than to encourage and honor those, who possessed native genius." Will the history of artists in the last age justify this remark?

This volume concludes with the history of Physiognomy.

The second volume opens with the history of the philosophy of the mind during the last century. In this chapter are detailed the leading metaphysical notions of Des Cartes, Locke, Malebranche, Berkeley, and Hume, to all which is opposed the philosophy of Reid. We are next presented with the monads of Leibnitz, the vibrations of Hartley, the aristotelianism of Monboddo, the enigmas of Kant, and the wild speculations of Helvetius, Condorcet, and Godwin. We find also in the notes an acute and able exposure of the fancies and inconsistencies of Darwin, in that physiological theory of mind, which is unfolded in the Zoonomia. The author concludes, (p. 469.) that all the metaphysical improvements of the last age may be summarily presented in the following particulars. 1. The inductive method of enquiry has been introduced into this branch of science. 2. A more rational theory of perception, as unfolded in the writings of Reid, Stewart, &c., has been adopted, and the former theory (Locke's) denied and disproved. 3. The enumeration and arrangement of the intellectual powers have been "delivered from a mischievous simplicity," which would derive them from the single original faculty of sensation. 4. The metaphysical writings of the eighteenth century are in general more clear, popular, and intelligible, than those of any former age. In this chapter the author has evidently chosen his side, and we imagine, his own metaphysical system is an attempt to incorporate the common sense and intellectual pow-

ers of the Scottish philosophy, with the Edwardean scheme of moral necessity. "*Non nostrum tantas componere lites.*"

To the remarks in the beginning of the thirteenth chapter, on the importance of classic learning, we wish to call the attention of the young, who are commencing their studious career. In these remarks there is nothing false, nothing exaggerated. The whole history of learning will testify that the "*fons et principium*" of all literary eminence is found in an extensive and intimate acquaintance with the immortal authors of Greece and Rome. An enumeration of the principal editions and translations of the classics is here given. In this portion of the work a more careful inquiry will probably suggest several corrections* and additions.

Oriental literature is the subject of the next chapter. Since the appearance of Kennicott's collations, and Lowth's admirable volumes, Hebrew learning has evidently revived in Great Britain. The author has given in the notes several instances of the disgraceful neglect and starving condition of Oriental learning in our own country. They present a humiliating contrast to the unwearied labors, and immense erudition of European divines. In revising this section, several chronological inaccuracies† will be detected, which we doubt not a second edition will rectify. Arabic, Persian, Hindoo, and Chinese literature is then hastily sketched, and the work proceeds to survey the improvements of modern languages, and especially of English style. In this chapter the author's language acquires new force and embellishment, and, as if sensible of the august company of Robertson, of Burke, of

* Some translators are mentioned, who are certainly unworthy of notice, much more of recommendation. Among these are Davidson, who translated Virgil, Horace, and Ovid, and Madan, who has given a literal version of Juvenal and Persius. Garth too is mentioned, as a translator of Ovid's Metamorphosis; but the version, that came out in his own name, contains little more, than one book translated by him. The others are done by various hands.

† For instance, Leigh belongs to the 17th century. Reinoccius to the 16th &c.

Johnson, and of Gibbon, clothes itself in robes full, flowing, and splendid.

From this chapter the work assumes a more popular and entertaining cast; and, if in the former part any bright eyes have wandered unsatisfied over the details of science, they may dwell with delight on the animated sketches of the concluding volume. We cannot reduce what is in itself a miniature, and shall therefore only enumerate the heads of the following chapters, which treat of the progress of history, biography, romances and novels, poetry, literary journals, political journals, literary and scientific associations, encyclopedias, and education. In one only of these regions of learned industry do we find the frequent traces of American footsteps. But to what a miserable resource are we driven, if the fabric of our literary fame is to be raised on the *number* and the *scurrility* of our political journals! The chapter on Education appears to have been labored with care, and is written with the temperate indignation of a man, to whom the morals and happiness of the world, in which he lives, are too dear, to be surrendered without a struggle. The seriousness of remark and force of reasoning, which adorn this chapter, will gain and reward the attention of the reader.

The work concludes with a survey of the literature of those nations, which first in this century have assumed rank in the world of letters. Russia, Germany, and the United States pass in review before the author. On the subject of our domestic literature, the author deserves the gratitude of its friends for collecting and presenting a variety of information, which the historian, at some future period, might have sought in vain. We will insert the following remark for the consideration of a large class of readers. "Americans are too apt to join with ignorant or fastidious foreigners, in undervaluing or decrying our domestic literature; and this circumstance is one of the numerous obstacles, which have operated to discourage literary exertions on this side of the Atlantic, and to impede our literary progress." Vol. 2. p. 408. The causes of this inferiority in the erudition of our native citi-

zens, and the works of American authors, an inferiority, which patriotism will acknowledge, but will not exaggerate, are distributed by the author under these four heads. 1. Defective plans and means of instruction in our seminaries of learning. 2. Want of leisure. 3. Want of encouragement to learning. 4. Want of books.

From the excellent recapitulation, which closes the work, we extract the following paragraphs, as specimens of its style.

"From the foregoing survey, which, however tedious it may have appeared to the reader, is in reality a very rapid one, the eighteenth century appears to bear a singularly distinct and interesting character. In almost every department of knowledge, we find monuments of enterprise, discovery, and improvement; and in some these monuments are so numerous, valuable, and splendid, as to stand without parallel in the history of the human mind. There have been periods, in which particular studies were more cultivated; but it may be asserted with confidence, that in no period, of the same extent, since the creation has a mass of improvement so large, diversified, and rich, been presented to view. In no period have the various branches of science, art, and letters, received, at the same time, such liberal accessions of light and refinement, and been made so remarkably to illustrate and enlarge each other. Never did the inquirer stand at the confluence of so many streams of learning, as at the close of the eighteenth century."

Among the leading characteristics of the last age the author enumerates the following.

"But notwithstanding the wonderful multiplication of books, the last century may with propriety be styled *the age of superficial learning. Erudition*, strictly so called, has been evidently on the decline, from the commencement of this period to its termination. The number of *readers* indeed and of those, who assume to themselves the title of *literary men*, was doubtless far greater at the close of the century, than ever before, since reading was known; but the number of the truly and profoundly learned was perhaps never so small in proportion to the whole number, who rank with men of letters and science. This is probably owing in a great measure to the following circumstances.

"The artificial, luxurious, and dissolute character of the age was not favorable to laborious and patient study. Few can be expected to devote themselves habitually to that kind of reading, which requires deep reflection, and long continued attention, amidst the solicitations of company and pleasure, and the thousand dissipating attractions, which an age of refinement, and of greatly extended intercourse presents.

"Another circumstance, which has contributed to characterize the eighteenth century, as an age of superficial learning, is the unprecedented circulation of Magazines, Literary Journals, Abridgments, Epitomes, &c. with which the republic of letters has been deluged, particularly within the last forty years. These have distracted the attention of the student, have seduced him from sources of more systematic and comprehensive instruction, and have puffed up multitudes with false ideas of their own acquirements. The mass of new, hastily composed, and superficial works, has engrossed the minds of by far the greater number of readers, crowded out of view the stores of ancient learning, and even many of the best works of the preceding century; and taught too many to be satisfied with the meagerness of modern compends and compilations. It may be safely pronounced, that the eighteenth century, not only with regard to the treasures of Classic literature, but also with respect to a knowledge of the best writers of all the preceding seventeen centuries, was retrograde rather, than progressive, throughout the whole of its course.

"An additional cause, unfavorable to a deep and sound erudition, is the nature of those employments, which, in modern times, solicit the attention of mankind. In every age, a great majority of men are destined to laborious and active life. But in the eighteenth century, the wonderful extension of the commercial spirit, the unprecedented multiplication of the objects and means of mercantile speculation, and the numerous temptations to a life of action rather, than of study, have brought more into vogue, than formerly, that light, superficial, and miscellaneous reading, which fits men for the compting house, and the scene of enterprize and emolument rather, than the recondite investigations of the closet."

Upon the whole, the work, which we have thus attempted to introduce to our readers, is no trifling accession to the sum, the honor, and the importance of American literature. It unavoidably partakes of the nature of a compilation, and consequently cannot claim the entire merit, or the elevated rank of original composition. But it unites, in an uncommon degree, the appropriate characters of distinctness and accuracy. Except in the cause of religious truth, where to be indifferent would be criminal, it maintains a calm and philosophic spirit of impartiality. The language, though it rises not into energy or splendor, never sinks into illiterate simplicity; uniformly copious, but not often redundant, sometimes paraphrastic, but never obscure, is its general character. Some superfluities may undoubtedly be retrenched, and many thoughts might have been compressed into greater ele-

gance and vigor. When, in the course of narration, a writer is obliged to enumerate the authors of successive improvements, where his limits will not allow him to detail the improvements themselves, it is almost impossible, that the same modes of expression should not frequently recur, and disgust or weary the ear of the reader. We think, the author of the present work has in general guarded against this monotony of phrase, and, by the variety of his expression, has preserved the spirit of his detail, even in the most barren passages.

It is not one of the smallest excellencies of these volumes, that they exhibit the first regular survey of American literature. This was a field desolate before and unoccupied. If the present retrospect should enfeeble the prejudices of a single European, or if, by opening an interesting view of the present state of learning, it should enlarge the comprehension, awaken the ambition, encourage the industry, or give a spring to the energies of the youthful American student, the author will reap that high reward of his industry, which benevolence only can enjoy.

*A second part, including the history of the Christian church, is promised, if these volumes should be well received.*

*THE AMERICAN GAZETTEER, exhibiting a full account of the civil divisions, rivers, harbours, Indian tribes, &c. of the American continent, also of the West India and other appendant islands; with a particular description of Louisiana; compiled from the best authorities, by JEDIDIAH MORSE, D.D. A. A. S. S. H. S.; illustrated with maps. Second edition, revised, corrected, and enlarged.* Charlestown, *Mass.* 8vo. *bound;* 1804.

WORKS of this kind are not only convenient and useful, but highly necessary to almost every class in society. They abridge the labor of particular examination, and afford incalculable assistance to a reader of geography and history. As

they are not designed for simple perusal, but to be occasionally consulted, as undoubted authorities, it is proper, that the public become acquainted with the credit due to such works, and know how far to place confidence in them, as authorities.

An author's personal observation can extend to but few of the facts, he relates; the public therefore naturally expect some information of the sources, whence facts and assistance have been obtained.

This second edition of the American Gazetteer our author has greatly enriched from various sources. His industry and exertions appear to have been commensurate with the importance of the undertaking. In addition to various helps, derived from books and maps, published since the first edition, and extensive literary correspondence, Doctor Morse has, in the revision of this edition, received great and valuable assistance from his literary friend, the Rev. Elijah Parish, A. M. his partner in the compilation of the second volume of the Gazetteer. Our author informs us in his preface, that one reason among others for engaging the assistance of this gentleman was that "of increasing the value of the work by the aid of his extensive researches into subjects of this nature, and of his peculiar talent in condensing the substance of large volumes into a small compass."

From a simple gazetteer little may be expected by some, beside topographical description. The author however of such a work has a favorable opportunity of conveying to his readers many interesting facts in the various departments of art and science, of blending lively description with more tedious narrative, and, by incidental sketches, to direct the attention to some important object. This opportunity we think our author has justly embraced, and succeeded to a degree, highly honorable to his judgment and abilities.

In addition to sufficiently copious, and, so far, as we have discovered, very accurate topographical descriptions, we find much useful information interspersed through the work. To point out some of the principal traits, by which the reader may have a general view of its execution, will be our aim.

In the article *Balltown, New York*, the natural history of the medicinal springs in that place is particularly noticed. Our author thus describes the situation, nature, and effect of these waters.

"The springs are found in the bottom of a valley or excavation, forming a kind of bason of about 50 acres in extent. The soil for half a dozen miles in some directions round this place is poor and sandy, producing little else, than pine trees, shrub oaks, fern, and mullen. In the hills in the vicinity ores have been found, especially iron and copper, or rather what the mineralogists call ferruginous and capreous pyrites. The medicinal waters, which have made this place so famous of late, are remarkably limpid, considering, they contain iron, a mineral alkali, common salt, and lime. They are brisk and sparkling like champaign. In drinking they affect the head and palate, like bottled cider, and slightly affect the head of some people by their inebriating quality. They derive this exhilarating quality from what Doctor Prieſtly calls fixed air, and is that animating something, which gives activity of yeast, and life to malt liquors. The ignorant people see with astonishment, that a candle will not burn near the surface of these waters. Fish and frogs are killed in a few minutes. These waters boil with a very moderate degree of heat; they are nevertheless remarkably cold; for when the mercury in Farenheit's thermometer ſtood at 86° in the open air, and 79° in the brook running near the spring, it ſtood, in one of the mineral springs at 49°, and in the other, at 51°. The first was constantly secluded from the rays of the sun; the last always exposed without a covering."

We have extracted those observations only, which more particularly relate to their natural history. Their medicinal uses, with some other important particulars, we omit. Our proposed limits prevent us from extracting so much, as we wish. Some articles, worthy of particular notice, are too lengthy to transcribe, and also incapable of receiving justice from an extract. To such places, after mentioning their general traits, we must refer the reader.

*Charlestown, Mass.* Here may be found an instance of various and useful information, collected in a short article, and related with pleasing brevity, unattended by obscurity.

*Chepawyans.* Our author has given us a lively and interesting description of this tribe of American Indians, their customs, superstitions, religious faith, &c. We extract the following account of their religious belief.

"They believe, the globe was once an entire ocean, no creature living then, except one great bird, whose eyes were fire, whose glances were lightning, the clapping of whose wings was thunder. This bird descended to the ocean, the earth rose to the surface. He called all the animals into existence. He made the Chepawyans from a dog, formed an arrow, which he gave them to *preserve*, but they carried it away, which so provoked the omnipotent, that he has not appeared since. They have a strong impression of the longevity of mankind in the early ages of the world. They say, that, in ancient times, their ancestors lived till their feet were worn out by walking, and their throats with eating. They also, like other nations in every quarter of the earth, give in their testimony to support the Mosaic history. They describe a deluge, which covered the whole earth, except the highest mountains, on which they were preserved. They believe, that immediately after death, they pass into another world, where they, in a stone canoe, embark on a large river, which bears them into a great lake, in view of a delightful island. Here they are judged according to the deeds done in the body, and receive a sentence of everlasting reward or misery. If their good actions predominate, they are landed on the island, where they riot in endless pleasures. If their wicked actions weigh down the balance, their canoe sinks, they are buried to their chins in water, where they forever remain, gazing with envy and anguish at the happy island, forever struggling, but never able to reach the blissful shore."

The above specimen of descriptive style we think peculiarly excellent; and the facts, it discloses, not unimportant. Further interesting information concerning savage manners, &c. our readers will find in the articles *Northern Indians*, *North West coast* of America.

*Guayaquil*, a city of Peru, in South America. From this article we extract the following natural history of the *turbine*.

"This place is most noted for a shell fish, called *turbine*, no bigger, than a nut, which produces a purple reckoned to exceed all others in the world, and to vie with that of the Tyrians. It is called the purple of Punta, a place in the jurisdiction of Guayaquil. With this valuable and scarce purple, they dye the threads of cotton, ribbands, laces, &c. and the weight and color are said to exceed according to the hour of the day, so that one of the first preliminaries to a contract is to settle the time, when it shall be weighed. The dye is only the blood of the fish, pressed out by a particular process, and the cotton so dyed is called, by way of eminence, *caracollilo*."

*Louisiana*. This part of North America has lately become a subject of general inquiry, and information respecting it highly interesting. Our author appears with laborious research to have collected, and with due impartiality to have

recorded almost every thing known, even with tolerable certainty concerning Louisiana. He has, in every instance, carefully noted his authorities, thereby furnishing data, concerning the truth and importance of which different conclusions may be drawn. We scruple not to assert, that the reader will discover in this article more information respecting this part of the United States, than can be found collected and arranged in any other work. Our author's account of Louisiana comprises 16 finely printed, large, octavo pages, treating of its history, boundaries, general divisions, rivers, minerals, salt waters, climate, subdivisions, population, fortifications, Indians, cultivation of sugar, imports, exports, manufactures, navigation, and church.

Our author has judiciously selected and inserted in various parts of this work descriptions of curiosities, both natural and artificial. He has not recorded those, which are calculated only to excite the wonder of ignorance, but those, from which useful conclusions may be drawn, or which serve to illustrate some important facts. From a large number, interspersed through the volume, we select the following only.

*Rutland, Mass.* In this article we find mentioned a curious fact, by which the height of land between two large rivers is ascertained.

"From a barn in this town the water, which drops from the eastern side of the roof, runs to the Merrimack, and that, which falls from the western side, runs to the Connecticut.

It has long been the opinion of many, that the Americans had been in a state of much higher civilization, than they were found by Columbus and succeeding travellers. Many modern discoveries favor this opinion. Of this kind we find a discovery mentioned in the article,

*Wall Subterraneous*, from which we extract the following.

"About the year 1795 a remarkable wall was discovered in the neighborhood of Salisbury, in North Carolina. Its direction is nearly N. W. and S. E. Its top is at unequal distances below the surface of the earth; though it generally rises, as the surface rises, and sinks, as it sinks. A pit has been dug beside the wall, to the depth of 27 feet, but no appearance of its termination downwards. The thickness is uniformly the same, viz. 2 feet. Its length has not been ascertained; but, from the place, where the pit has been sunk,

the wall is known to extend more than 100 feet down the hill, and parallel with a branch, which runs near. Above the pit it extends 150 feet in a direct line. It then forms a segment of a large circle for about 15 feet, and then proceeds in a right line, parallel with, but 6 or 7 feet out of its first direction. The face, on each side of the wall, is smooth and even; all the stones of an irregular size and shape. The largest are near the size of a common brick, the smallest not larger than the end of a man's thumb. The large stones are all laid lengthwise across the wall; the small, of which there is a great number, are used to fill up the interstices between them. The texture of the stone is of a peculiar kind, and different from any in the neighborhood, except one quarry, which is at the distance from the wall of about one half of a mile. The cement is of a whitish color, and appears to contain much lime; but, when analized, yields iron without any lime."

*Natchez*, in the appendix, contains an interesting account of the aborigines in that place. The story, they tell of themselves, is highly figurative, and may lead to some probable and important conjectures concerning their origin, their former situation, and American antiquity.

In connection with the American Gazetteer we think proper to notice "A new Gazetteer of the Eastern continent, containing, in alphabetical order, a description of all the countries, kingdoms, states, cities, towns, principal rivers, lakes, harbors, mountains, &c. &c. in Europe, Asia, Africa, and their adjacent Islands." This volume, which is illustrated with eighteen maps, is the joint work of Jedidiah Morse D. D. &c. and the Reverend Elijah Parish, A. M., was published in 1802, and designed to be the second volume of an Universal Gazetteer, of which the American is the first.

We are sensible, that the Eastern Gazetteer may already have been ably reviewed in this country; but, considering it as part of a general work, and wishing to examine some particular traits, we here subjoin the remarks, we have made.

In the preface to the second volume our authors thus write. "It has not been an object with the compilers to inculcate opinions, neither was it consistent with the nature of this work; but they have been particular in their attention to places, mentioned in scripture, to those especially, which have been the subject of prophecies. Their exact fulfilment, and the consequent authenticity of revelation have been repeatedly noticed."

The department of the geographer may in some respects become infinitely important. By comparing the sure word of prophecy, contained in our sacred records, with the past and present situation of those places, which have been the subject of prophetic declaration, the disbelief of the infidel may be removed, and the fears of wavering christians dispersed. We are happy to find, that our authors have repeatedly touched upon this comparison so far at least, as to introduce the reader to this important use of Asiatic geographical research. To notice a few articles of the above description will be our main object.

*Arabia.* Our authors' account of the Arabian manners &c. deserves attention and comparison with ancient prediction.

"The Arabs are the descendents of Ishmael, of whom it was foretold thousands of years since, that their hands should be against every man, and every man's against them. This is now uniformly true. Though they have had so many ages to improve their morals, and soften their ferocious manners, they are the same now, as the most ancient writers describe them. Though they are scattered over a great part of Africa and a considerable portion of Asia, mixing with various other nations of different tempers, customs, and religions, they are every where the same. The Arab in every clime is the same pirate on the sea, and robber on the land. From the sands of Moroco to the shores of Madagascar, from the banks of the Indus to the plains of Gambia, the Arabs have but one character. According to prophecy they still "dwell in the presence of their brethren." Branches of the same family now settle together. They combine their force, and from their fraternal union are invincible. Though they have ever been at war with all the world, they have never been subdued. Neither Alexander, Cæsar, nor Buonaparte have been able to subdue them. Hospitable they are to one another, and sometimes to strangers. An Arab prince will frequently dine in the street, and invite all, that pass, to partake with him. It is a general custom with those, who live in plenty, not to preserve the fragments of one day or meal for another, but to give them to the poor. Weary and faint on a journey, the wild Arab does not sit down to eat his scanty morsel in the shade, until he has ascended the highest ground near him, and with a loud voice three times invited his brethren, all the sons of the faithful, to come and partake with him."

*Babylon.* By comparing the present state of Babylon, described in this article, with prophetic denunciation, the christian reader will obtain important and gratifying testimonials of the truth of his religion.

*Tyre.* Its present situation is thus described.

"The place is now buried in its own ruins. There is nothing here now to give the least idea of that glory and magnificence, which ancient writers describe. There is indeed on the north side one old Turkish castle, beside which nothing is to be seen, but fallen, broken pillars, and trembling arches. Not a single habitation is there for human beings on this once celebrated spot. It is totally abandoned, except by a few fishermen, who sometimes visit it to fish in the surrounding waters, and on its rocks dry their nets, sheltering themselves under the ruins of its ancient grandeur."

Our authors compare the preceding description with the following prophetic denunciation. "I will cause the noise "of thy songs to cease, I will make thee like the top of a "rock. *Thou shalt be a place to spread nets upon.* Thou "shalt be built no more."

*Jerusalem, Nineveh, Palestine, Sinai,* and *Sofala,* contain interesting narratives of important facts, but are too long to transcribe.

As our knowledge of Oriental modes and customs increases, many words and phrases, used in scripture, and hitherto obscure, become clear and expressive. Our authors have in different articles inserted customs of this kind, which tend to illustrate scripture allusions. We extract the following.

"*Kabyles,* a people of Barbary, who, from their language and other circumstances, seem to be the only tribe of that region, who bear any near relation to the ancient Africans. Their principal manufacture is of Hykes, as they call woolen blankets, and webs of goats hair for their tents. The Hyke is 6 yards long and about 2 broad; a dress by day, a bed and covering by night for the Kabyle. It is a loose troublesome garment, continually requiring to be folded anew about the body. This shows the use of a *girdle* in any active employment, and the force of many scriptures, alluding to such customs, which require men to gird themselves. Their *Burnoose* or cloak seems answerable to the Roman *Pallium*, being probably the same with our Saviour's, which was *woven without seam;* and the same, as the clothes of the Israelites, in which they folded their *kneading troughs.* This is done by the Kabyles at the present day. Sometimes they wear frocks or tunicks under their Hykes. Round those also they wear girdles. When they labor, they throw off their Burnooses and Hykes, wearing only their frocks. Dressed in this garment, Christ took a towel and girded himself, after he had laid aside his Pallium and Hyke. In this tunick was Peter drest; this he girt unto him, as he cast himself into the sea. The Burnoose and Hyke being the proper dress of the eastern nations, they were said to be naked, though they retained their tunick or frock. Their girdles were doubled, the edges sewed together, and used for a purse; hence ζώνη is rendered purse."

Our authors have also furnished us with a variety of the most important commercial and historical facts, not only instructive, but highly useful. We shall give one extract only.

*Antwerp.* "The commerce of this city, rather more than two centuries ago, was superior to that of any other state in Europe, 2,500 merchant vessels arriving in its port in one year; and it is recorded in the annals of the place, that the value of the merchandise imported in the year 1550 amounted to 133,000,000 of gold. But since that time, when the United Provinces threw off the yoke of the Spanish government, having got possession of the entrance of the Scheldt, they built forts on the sides, and sunk obstructions in the channels to prevent a free navigation; in consequence of which the commerce of Antwerp has been ruined, and grass grows before the warehouses of those, who had been the greatest merchants in the world."

After tracing the various steps, by which the commerce of this city has declined, our authors thus conclude. "The late Emperor Joseph made a pretence of again opening the navigation of the Scheldt, but, for want of resolution, conduct, or power, the scheme proved abortive. The navigation was declared free in the month of August 1794. Antwerp was taken by the French in Nov. 1792, and the citadel surrendered prisoners of war the 29th of that month; the French evacuated it in March following. In July 1794 it surrendered to the republican troops again."

Much new and valuable information from late discoveries in Africa will be found in this work. The articles *Dahomey, Foulahs, Gold Coast, Mongeants, Monselmines* with many others may be selected and examined.

*Jagra, Quoga,* in the body of the work; *Aberconway, Bamiyan,* and *Eden,* in the appendix, contain many curious facts, to which reference must be had.

Some parts of geography must from their nature be in a degree liable to inaccuracy. Distances between places, situations and divisions of new countries suffer changes and variations almost every year. We however believe, that our authors have effected whatever was practicable to enhance the value of their work. Upon the whole we are inclined to believe, that the two volumes, considered as an Universal Gazetteer, are equal, if not superior to any extant, in variety and importance of matter, faithfulness and accuracy of execution. With the American Gazetteer none can presume to vie.

## FAME.

*From an unpublished manuscript.*

* * *

OH! there is something in the soul of man—
The ARCHITECT DIVINE has formed him so,
That deeds of virtue strike a kindred string,
And vibrate harmony celestial. Yes,
Whate'er is human fires the human soul.
Whatever man has done man still may do,
If similarly placed. Hence Hope exults,
And speaks triumphantly, "Fame too is thine!"
But what is Fame? A treasure, when 'tis gained
By virtue, else not worth a sigh. The villian,
Who dares aspire to fame by valiant vice,
Is gibbited as his reward, and left
For all mankind to gaze at and detest.
Tell me, ye butchers of your race, and knaves,
Who cloaked your shame in honesty for gold;
And ye, who dragged your betters from their seat,
That ye might mount, and called it patriotism;
(Disinterested patriots, past all doubt!)
And ye, arch hypocrites, who flattered mobs
To gain their delegated power, ah tell
What is the worth of glory such as yours?
Could ye return to earth some few short days
After your welcome exit, and be told
Your estimation here, ye then would wish
Ye ne'er had lived, or lived like honest men.
Oh wipe me off from Glory's ample roll
The names of men like these, and give me room
Where CÆSAR, ALEXANDER, and the GAUL,
Aiming to be the third great butcher, stand,
To write thee, WILBERFORCE, and, JENNER, thee,
And join your names with HOWARD'S; there to shine
Far nobler monuments of human worth.
For he, who gains a kingdom, feeds the wish

Of personal ambition, and his cares
Centre and terminate in self alone;
None will remember him, but they, who feared.
While he, who only lives, when every nerve
Is strained for human weal, outlives himself.
And him the Muse in highest notes records
With lasting praise, unsought, hence doubly due.
The rest, I pass ye by, ignoble herd!
Scorning the pains to count ye. He, who cheats,
And lies, and flatters, to obtain brief power,
(And many such there are) deserves his doom—
Quick passage to Oblivion's dreary realms.

* * *

## LITERARY INTELLIGENCE.

THE Baron HUMBOLDT has lately visited the city of Washington, where he was received with great respect. He is about thirty two years of age. At a very early period of life he commenced his travels; and for nineteen years past has been principally engaged in contemplating the physical and moral state of the different countries, he has explored. Having made himself well acquainted with the European world, he embarked, about six years since, for America. The first place he landed at on the continent was Cumana; thence he passed along the coast of Paria, and through several Indian tribes until he reached Chamays. Passing through the province of New Andalusia, he stopped at Barcelona, the Caraccas, and Portocabello. He then entered the desert of Apure, where the mercury of Farenheit is often 120 degrees in the shade. He proceeded by water on the Apure, the Oronoco, (whose course, as indicated on the maps, was found to be extremely erroneous) the Atabapo, and the Terni; and then by land to Pemichin, Black river, Cassiquare, to the mouth of the Oronoco at St. Thomas. On this river there is an immense fall of three hundred feet in a distance of three miles.

Passing through the Caribbean tribes of Indians, he reached Barcelona, and thence directed his course through Cumana to the Havannah. From thence he embarked, and passed to Batobano and Carthagena; he then proceeded down the river Madel-

ênz to Hunda; and then by land through the forests of Peru; where the tree, from which we derive the Peruvian bark, towers above the oak, with which it is mixed. But little use is made by the natives of this valuable drug, which they take with great reluctance. Having reached Santa Fee, he entered on the passage of the Andes of Quindin, never before explored. Here, at an elevation of 9,200 feet above the level of the sea, was found the wax palm tree, near the region of snow. Passing through Buga, Popayou, and Pesto, he arrived at Quito. From this point he explored, with great patience and minuteness, the most interesting volcanoes. Among these he gained the summit of Pinchincha, after repeated ineffectual efforts. His predecessor Condamine attempted in vain to gain this eminence. When the Baron obtained a full view of the crater, he found all below him in agitation, insomuch that in half an hour there were between fifteen and twenty earthquakes.

After exploring the country around Quito for about a year, he proceeded to Maynas and Lima. At Lima he embarked on the Pacific for the Bay of Guayaquil; whence he proceeded on the ocean to Acapulca, in the province of Mexico. Having explored the various departments of this province, and paid a particular attention to its mountains and mines, he embarked on the Gulf of Mexico for the Havannah, after having travelled a distance, computed at about 9,000 leagues.

Through the whole route, Baron Humboldt was assisted by M. Bonpland, a distinguished Botanist of France, who paid particular attention to the collection of plants. His collection, in perfect preservation, exceeds 40,000 specimens, of which, it is supposed, there are about 6,500 different species, a large portion of which were previously unknown.

The Baron proposes in a few weeks to return to Europe, attended by M. Bonpland, and M. Montusa, a respectable native of Quito. The result of his researches and learning will probably appear at Paris, in the course of a year or two. From his extensive knowledge and enlarged views, we have no doubt but his work will fully reward the curiosity, its expectation has already excited.

Mr. CARITAT of New York has issued proposals for publishing *the Travels of General* COLLOT, *through Upper and Lower Louisiana.* Having procured the original manuscript in France, he has engaged the celebrated *Miss* HELEN MARIA WILLIAMS to make a translation into English. He has also employed artists to execute the Maps and Engravings, in the most elegant manner.

The whole has been purchased at great expense, and is to be printed in two quarto volumes, with an Atlas of Maps, &c. Since his proposals for publishing have been issued, the Newspapers have communicated articles from New Orleans, declaring the whole to be a fabrication, and that General Collot never visited the interior of the country.

The Rev. Mr. HOLMES of Cambridge has it in contemplation to publish a work, to be entitled *AMERICAN ANNALS*. It will commence with the discovery of America, by Christopher Columbus, in 1492, and extend to the present time; and is designed to give a concise history of the most important events, that have taken place within that period, on the continent of North and South America, and in the West India Islands; and of such events, in foreign parts, as had special relation to this country, or ultimately affected its interests. Beginning with the causes, means, and circumstances, of the first discovery of America, it will proceed to notice its subsequent settlement by various nations of Europe; the principal charters, granted by European princes to individuals, or to companies; the principal emigrations from the Eastern Continent to the Western; the causes of those emigrations; the numbers of the emigrants; the places, to which they removed; the towns, which they built; the colonies, which they planted; the churches, which they founded; and the principal persons, concerned in the several enterprises for the settlement of America, whether navigators, adventurers, statesmen, divines, or warriors, with biographical sketches; the most material facts in the progress of the American settlements; the population of the natives, and of the colonists, at different periods; the formation of new colonies or states; the foundation of colleges and other seminaries of learning; the establishment of societies for promoting useful knowledge; the progress of arts and sciences; the progress of commerce; new inventions, or useful improvements; military and naval strength; civil wars, or insurrections; wars with the Indians; memorable battles; the principal events of the late revolutionary war; changes in the civil and ecclesiastical state; deaths and ages of eminent men; and providential occurrences.

It is the design of the author, to relate events in the order of time, on the plan of chronology, and yet to dilate on articles of peculiar importance, after the manner of history. The authorities will be given with precision; and the work will probably consist of two octavo volumes.

There has lately been published at the University Press, in Cambridge, the "COLLECTANEA GRÆCA MINORA" of Professor *DALZEL*. In respect to paper, type, and neatness of execution, we think this superior to any Greek book, printed in our country.

The publication is intended to accommodate Academies and Schools with a book, an acquaintance with which is now made requisite for admission into HARVARD UNIVERSITY.

# LITERARY MISCELLANY.

## PRIMITIVE HISTORY.

### CHAP. I.

*Of the Geography of the Old World.*

THE brevity of the Mosaic history makes the readers of it wish, that the facts had been detailed at greater length. But it is to be considered, that the historian wrote for the immediate benefit of his own people, and while the materials were still numerous. He, under the divine direction, gave only such an abstract, as would enable his readers to understand the larger accounts then extant. Those accounts are now in a great measure lost. But the industry of European literati settled in India, by acquiring a knowledge of the books esteemed sacred in that country, has rescued from total oblivion a number of facts, which may be of service to us in acquainting ourselves with the state of the antediluvian world. It is true, that they have no regular treatises of history, chronology or geography; but as all these branches are occasionally referred to in their religious books, where directions are given for the due observance of festivals and pilgrimages, European skill is sufficient to arrange the materials into systematic order. In chronology the book of Genesis furnishes the general canon, to which the genealogical references in the Hindoo books must be conformed.

In the ensuing work it is hoped, that nothing will be found contrary to the principles of religion, moral or natural philosophy, or the policy of civilized nations. The design of the writer is, to use all those principles in such a manner, as best to connect the historical facts, that have been preserved from former times. By this course we shall see

the events in their order, and if the connection is not proved by historic evidence, it is sustained by theoretic truth, and the narrative form is preserved.

Moses informs us, that when God had made the first human pair, he placed them in the garden of Eden. The tract of country he describes by four great rivers. In two of them, the Euphrates and Hiddekel, the learned are agreed. They mean the Euphrates and Tigris. The other two, Pison and Gihon, are in dispute. While some have looked among the branches of the two first rivers to find the other two, different writers have passed the mountains at the head of the Euphrates, and applied the name Pison to Phasis, a river of Colchis. In my estimation they might as well have adopted the Don or the Volga; for Moses tells us, that though these rivers joined in some part of their course, they came from four distinct heads. It is necessary, in order to find suitable companions for the two first named rivers, to suppose some change to have been wrought in the face of the country by the flood or other convulsions of nature. Yet the change was such, that the rivers were known in the time of Moses. After these remarks we shall hazard an opinion, that the Pison and Gihon are the Indus and the Ganges. We shall admit with Mr. Wilford, the great Asiatic antiquary, that these two rivers formerly joined, and a part at least of the water of the Ganges was discharged into the Arabian gulf by the present channel of the Indus. When we come to consider the effects of the flood, we shall probably find reason to think that the sea has here extended over a part of the shore, and that those bays distinguished on the maps as the gulf of Persia and Guzurat were formerly joined together. Gihon contains the radicals of Ganga or Ganges, and is still applied to it near Delhi.* If Phasis be supposed to be the same name with Phison, but differing only in its termination, we ought by the same mode of reasoning to recollect, that the same name at the time of Alexander, with a

* Map in Dow's Hindostan.

prefix corresponding to our article *the*, is applied to the principal source of the Indus, and in Greek letters is written *Hyphasis*. The garden of Eden was then the whole tract of country bounded westerly by the Euphrates, and easterly by the present channel of the Indus. The western part of this country constitutes the Persian Empire, and retains by means of its rivers a great portion of its original fertility. The eastern part is a desart, and is called *Mekran*. In the time of Alexander it was called by the Greeks *Gedrosia*, a name pretty evidently compounded of two Chaldee words signifying *fenced by fire*,* a circumstance mentioned by Moses after the expulsion of Adam.†

Ethiopia or Cush, mentioned in the second chapter of Genesis, is not the country at present called Ethiopia; but is a part of Asia, extending from the confines of Egypt to the Indus. The Brahmins call it *Cusha proper*, to distinguish it from Cusha without, or the African Ethiopia.

The land of Nod in the east of Eden is mentioned, as the place of Cain's retreat. It is understood, that Nod only implies its remote situation in the east part of Eden. The whole country called Eden was the south half of Asia. The Garden of Eden was one of the middle countries, and the land of Nod in the extreme east, or where we place China. In the prophecy of Isaiah, it is called the land of Sinim.

This is all the antediluvian Geography mentioned by Moses. In the Hindoo books some further articles are found. The hither peninsula of India appears to be designated by the name of mount Mandra, from the Mandara hills, near the source of the Ganges. The Soors and Asoors, since called Syrians and Assyrians, are also mentioned in their account of the flood. Mount Meru, Sumeru, or Sommeir, as it is variously written, appears to signify the north half of Europe and Asia, what is called in the old testament the land of Magog. But when mentioned as the residence of the Patriarchs, is Mercah near Cabul.‡

* גדר אש. † Gen. iii. 24.

‡ Asiatic Res. 800. vol. iii. p. 246.

The south half of Europe was inhabited by the Danoos, which appears to have been their collective name. Traces of the name are found in the Danai of Greece, the Daunii of Italy, the Danes in Denmark, the river Danube (Danoo ab) &c. Kittim was the name of the same people among the Hebrews. The whole of Europe seems to have been denominated *Suverneya*, or the Sacred Islands of the west, called in the time of Moses the Isles of the Gentiles. Antiquaries have applied *Juverna* (Suverneya) to Ireland; but though they were included in the term, some difficulties are avoided by our application, that we know no other way to escape.

The south shore of the Mediterranean was settled by a people, who came from the West, that is from the Streights, and are called Tamasovantas, or children of Tamas or Tamasa. They were included in the general name Danoo, but it does not appear to include their country, as the Carthaginians were afterward a colony of Phœnicians, yet Carthage is never meant, when Phœnicia is spoken of.

## CHAP. II.

### *Events from the Creation to the Flood.*

It might naturally be expected, that at the commencement of a new system, many things would take place in a manner, and some of a kind different from those, which would be experienced in later times, when the system should be well established. Accordingly we find by the Mosaic history, that the visible communication between the Deity and his creature man was much more frequent and familiar, than it has been in later times. The first couple can hardly be considered otherwise, than as overgrown children. Their strength and perceptive faculties were good, but they were deficient in actual knowledge to direct them. It was however necessary, that in many things conducive to their immediate comfort they should be taught. In the article of diet especially, a single mistake might destroy the whole species. The history therefore informs us, that they were

not left to accident for their preservation, but that the necessary knowledge was communicated by God himself. In some short time however, they lost the privilege of living in a place, where every thing necessary to their comfort was produced spontaneously, and they were sent across the most easterly river of the garden of Eden, to procure a subsistance by labor in the hither India. Moses says, that they were prevented from returning by cherubims with flaming swords. Whether this is intended as a description of some of those meteors, which at times adorn our atmosphere, and are regarded with fear by the ignorant, or whether a guard was actually placed at the ferry, is impossible for us to decide. But I rather incline to the former of these opinions, as Adam having never seen any thing of the kind before, and observing from his new stand the Aurora Borealis flaming extensively over all his former habitation, would naturally conclude, that all the improvements and natural elegancies of the place were destroyed by fire. The extensive appearance would also suggest the significant name, that the country afterward bore.*

After their removal to India, our first parents had several children, the Mahometans say nineteen; but Moses mentions three sons, and says in general terms, that they had sons and daughters. The two eldest sons, Cain and Abel, remained with their parents till they had each a numerous family. Their tempers indeed were widely different. Cain had that haughty, ferocious temper, that required respect without deserving it. When both of them had, in the hundred and twenty ninth year of the creation, offered their sacrifices, and Cain apprehended his to be less favorably received than Abel's, he rose upon his brother and killed him. The soil for the first time became polluted with human blood.

For this murder Cain was by the Oracle doomed to banishment. He retired with his family to the eastern shores of Eden. In their new settlement his wife brought him

* See chap. 4.

another son, whom he named Enoch, and when his settlement acquired the regular appearance of a town, it became his capital, and, to distinguish it from surrounding villages he gave it the name of his son.

About the time of the birth of Enoch, Adam's son Seth was born. The succession of his posterity to the time of the flood is given us in the fifth, as that of Cain for six generations is in the fourth chapter of Genesis.

Both families continued to send out colonies for some centuries. Moses says, that in the time of the birth of Enos, son of Seth, men *began to call on the name of the Lord*. The difficulty of this passage arises not only from the improbability of their living so long without any public worship, but from the fact that Cain and Abel offered sacrifice above a century before the birth of Enos. Others render the text, that men began to call themselves by the name of the Lord, or to assume some divine title. *Menu* was the highest title then known, and the person having it was the next in dignity to God, and was his *image* or representative. Cain having set up a new kingdom might very possibly assume the sovereign title, and thus set an example to others in after times to arrogate the same rank. Before the flood the title *sons of God* seems to have been a common style for their princes, derived from the distinction of Adam, who not having any visible parents, was familiarly stiled the son of God.* His posterity, when they assumed his rank, considered this title as suitably expressive of their dignity.

The Hindoos tell us, that Seth, who is called in their books Uttamapada, had two sons, one called Uttama by his first, and the other called Dhruva by his second wife. Dhruva Mr. Wilford supposes to be the same with Enos. He was a man of great piety, as his brother was of great dissipation. Seth discovering a great partiality for his eldest son, the younger withdrew to the banks of the Jumna, near its confluence with the Ganges, and there spent many years in religious retirement and contemplation. After a

* See Luke iii. 38.

long time he was recalled, and appointed successor to his father, even during the life time of the latter.

At the end of six centuries from the creation, we find Lamech, a descendant from Cain in the fifth degree, introducing polygamy. He had two wives, Adah and Zillah, who brought him four children. When Lamech laid aside the cautious policy introduced by Cain, of keeping within the walls of the towns, to avoid the revenge of Abel's posterity, they remonstrated against and represented the danger of living in an open country. He resolutely answered, that if Cain, who was a murderer, was to be avenged seven fold, that himself, who was not a murderer, should be avenged seventy and seven fold. There was therefore no danger in pursuing his plan.

His four children rendered themselves eminent for their respective improvements. Jabal became an herdsman, dwelling in tents, and removing from place to place, as he could most easily find pastures for his cattle, without the labor of cultivation. The same character still belongs to the Tartar inhabitants of his country. Jubal invented musical instruments. Tubalcain discovered the use of metals. Their sister Naamah invented spinning and weaving. These persons, by comparing their descent with that of Seth's offspring, were probably born toward the beginning of the seventh century.

Soon after this, the land of Eden being pretty well peopled, three sons of Enoch, named Tamasa, Uttama, and Raivata, with the imperial title of Menu, led off colonies, and planted new kingdoms. They appear to have gone westerly, along the north side of the great range of mountains, which divide Asia, and to have settled in the Islands of the West, being the south part of Europe. Their collective name was the Danoos, and their adopted country was of course called Danoostan. We regret that we have no other means to fix their residence, but a resemblance of names, as this alone is the least satisfactory of all evidence. Such as it is, we give the reader our opinion, and leave the narrative to support it. Tamasa the eldest, settled in Great

Britain, and gave his name to the principal river in that island. Raivata settled in the upper part of Italy. His country was called Rhœtia, and his city Reatè. Uttama went to Greece, and built a town, to which he gave his own name, but his postdiluvian successors corrupted it to Athenæ. These settlements were most probably made in the course of the seventh century. Cain was probably dead before this time, and his son Enoch had acquired the rank and power of a Menu in his country. Hence we find four Menus in that family, while Adam had only two successors in the time of Seth. In Cain's family they were cotemporary, and in Seth's they were successive.

The whole of the eighth, and the first half of the ninth centuries appear to be devoted to improving the particular countries, cultivating the arts, and promoting knowledge. The arts discovered by Lamech's children began now to produce a great effect on the circumstances of mankind. The instruments of agriculture, armed with iron, diminished the labor of cultivating the soil, and rendered their labor more effectual. The immense excavations in India, and perhaps in Egypt, which served both for temples and palaces, were probably the work of this longlived race. It is certain, that they could not have been made without the use of metal, and therefore could not have been much older than this time. And the work appears to be too great for the postdiluvians, or for the troubled state of society, and the diminished resources of government, between the middle of the ninth century and the flood. Perhaps the discovery of some astronomic diagram may hereafter shew the latest possible date. They also about this period erected some of those massy fabrics in Egypt, which bid defiance to time. The planisphere on the ceiling of the body of the temple of Tentyra is most probably a projection of the primitive sphere, before it was corrected by the first Hermes. The projection in the portico of the same temple shews the portico to be of a later date, when the constellations had been improved, and the equinoxes corrected.

*To be continued.*

# LITERARY DISSERTATIONS.

*No. II.*

## ON JEWISH LITERATURE.

"Hæc scripsi, ut zelum in studiosis languentem excitarem ad *Linguam Sanctam* addiscendi."

LEUSDEN.

THE Jewish and Rabbinical learning has suffered much in the opinion of the generality of modern scholars; as if genius and industry were misapplied in endeavouring to cultivate a province, supposed so barren by those, who never explored it.

Through all antiquity the East has been famous for the invention of arts and improvement in sciences; and some of the chief remains of its ancient literature are preserved in the Jewish authors. But the frequent captivities of the Jews, and at last the utter destruction of their Temple and Constitution by the Roman Power, has so blotted out their name, almost from being a People, as not to have left them the empty honor of an account of most of their former history and writings; for, the greater part, and some of the most valuable of their books are lost. There have however arisen some few Geniuses among them, even in these days of their dispersion, equal perhaps to any, which the most flourishing times of Athens or Rome produced. MAIMONIDES, for instance, is a parallel to either PLATO or CICERO. He was a man of the greatest natural abilities, improved with

extraordinary industry and study, and of consumma knowledge in Jewish and Grecian literature. His *MOR NEVOCHIM*, which is an illustration of the *MERCHEVAI* or mystical theology of the Jews, abounds with ingei ious remarks, and bears the most honorable testimony t the soundness of his judgment, the extent of his erud tion, and the purity of his religious faith. SOCRATES wa said to have brought philosophy from heaven to earth, fror the speculation of the celestial bodies and their phenome na, to the conduct and regulation of human life; it ma with greater propriety be said of MAIMONIDES, that h brought the interpretation and glosses of the Jewish lav from types and allegories to plain truth and clear reason and diffused a fair and useful light through the dark re cesses, in which the theology of his nation had been hid den.

Those, who are willing to take pains to discover the earliest traces of the arts and sciences, and to note the gradual improvements of mankind in all the various branches of knowledge, will find the writings, in which these are unfolded, very interesting. Not that the Jewish books are expressly devoted to these topics, for they are only incidentally mentioned in them; but they contain many curious documents, and much information upon subjects relative to the history of the human mind, and the institutes, laws, and progress of civil life. Their principal intention however is *to register the origin and advancement; to describe the customs, manners, and religious rites; and to elucidate the INSPIRED BOOKS, of a nation, renowned as being THE PARENT STOCK OF ALL OTHER NATIONS, and honored as the CHOSEN PEOPLE OF GOD.*

The most ancient books, of which the Jews are possessed, next to the writings of the Old Testament, are the TARGUMS. This name is given to the Chaldee version and paraphrase of the Scriptures made for the use of the

Jews after their return from the Babylonian captivity.* They were composed by different persons, and at different times. Those of ONKELOS and of JONATHAN BEN UZZIEL are of earliest date, and most entitled to our regard and reverence.

The targums were constantly used in the Synagogues, and were considered by the Jews, as faithful versions and correct expositions of the original. This is declared by many of the Jewish writers, and may be inferred from several expressions and phrases in the New Testament. Thus, when CHRIST was called out to read the second lesson in the Synagogue at Nazareth,† of which he was a member, he seems to have used the Targum; for the words then read by him out of ISAIAH lxi. 1. as recited by Saint LUKE iv. 18. do not exactly agree, either with the Hebrew original, or with the Septuagint translation of that place, but must have been the Chaldee paraphrase upon the original passage. When also he cried out upon the cross, *Eli, Eli, lama Sabachthani,* he quoted the Chaldee paraphrase of Psalm xxii. 1. and not the original; for in the Hebrew text it is, *Eli, Eli, lamah Azabtani,* and the word *Sabachthani* is no where to be found but in the Chaldee tongue.

As elucidations of the OLD TESTAMENT, these writings should be carefully studied by every *CLERGYMAN.* Indeed no one can be considered as "mighty in the Scriptures," and competently qualified to decide upon the meaning of the sacred writers, who has not read the Bible in the original, and with the help of these most ancient and venerable expositors. The light they throw upon many passages in the NEW TESTAMENT is very great.‡ Some striking instances, in proof of this, are cit-

* *MORIN. Exercit. Bibl. Le Long, bibl. sacr.* c. II. comp. NEHEMIAH viii. 8, 9.

† LUKE iv. 16, 17.

‡ "Cum enim Novi Testamenti phrasis tota sit Hebraica, etsi voces Græcæ sint, sane penitior et accuratior ejus intelligentia pendet a linguæ

ed by Doctor PRIDEAUX, in the IV volume of his elal rate work, intitled "the Old and New Testament cc nected in the history of the Jews and neighbouring n tions," from the 777 to the 786 page.

It is with a mixture of surprise and mortification, tl we find persons declaring *positively*, that certain passa of scripture mean thus and so, who, so far from havi consulted the *ORIGINAL, are unable to read it; and totally unacquainted with the most ancient Jewish writers illustration of their own sacred books!* To this woful de ciency of information are, in a great measure, to be tributed those conjectural criticisms and forced constru tions, which make the tenets of sectaries, and have occ sioned so much opposition and party sentiment amo their followers.

Hebraicæ, Syriacæ, Chaldaicæ, Rabbinicæ, earumque propriæ phras cognitione. Multa enim sunt in N. T. in quibus sacri scriptores tacitè ludunt ad ea quæ sunt in Veteri; multa item in quibus tum Christ tum ejus Apostoli referunt ad mores, placita, dogmata, usum, consuet dinem, sententias, proverbia, parabolas, gnomas veterum sui tempo Judæorum, inter quos vixerunt et docuerunt; unde fiunt in his lux n contemnenda elici et educi possit ex illorum Scriptis, et antiquiorib monumentis, ad horum illustrationem aut confirmationem, et vero etia declarationem atque explicationem."

LUDOV. CAPELL. *in prefatione* SPICILEG.

# RETROSPECT OF THE EIGHTEENTH CENTURY.

[written in the summer of 1800.]

*No. II.*

## LITERATURE.

THE eighteenth century is an era Augustan in literature and science.

In the fields of literature a host of authors has appeared, contending for fame, usefulness, and bread. Works of fancy, fable, and romance, in numbers and in prose, have levied upon the public a tax incalculable; which however, with a generous and sometimes a *guilty* punctuality, has been paid at sight. This flood of fiction from authors, that intemperate appetite in readers, which has swallowed the whole, good and bad, are poor commendations of the taste of the age. But we may remark, that it is with the sun of letters, as with the sun of nature; which, rising in his glory to chear noble animals, and to light man to his rational labors, allures from their cells the more numerous insect tribes to bask in his radiance.

With truth it is said, some of the finest productions of taste and genius adorn the century. Formed by the chaste models of Greece and Rome, they vie with their archetypes in the elegant simplicity of dress, while the sentiment has attained a spirit by the experience of ages, and the sweetness and elevation of scripture allusion, with which the Greek and Roman writings were not animated. If Virgil borrowed from the inspired sublimities of the Jewish prophetic bard the finest touches in his best eclogue,* let modern literature pay homage to the Christian scriptures. The first poet of the last century owed his subject and best thoughts, and the first orator of the present and of any age owed much of his energy to the sacred writings.

* See his Pollio and Isaiah.

To compare the literature of different times, and to ide the palm with justice demands not less candor, t reading and judgment. There is a partiality to what is cient, and a prejudice against what is modern. Under t conviction, if an opinion may be adventured, it shall this, that style in the eighteenth century is more high polished, periods are more harmonious, and diction mo correct, than in preceding time; but that composition less learned, and less abundant in sentiment. The artist b stows his care more on the formation, than on the selectio of his materials. Often have appeared productions splen did and faultless in form, jejune in spirit. Several author however, some born in the last century, but who have al flourished in this, have combined the vigorous sentiment o that age with the musical and elegant periods of this; and will deservedly stand as classics, when our language, like the Greek and Roman, may live only in authors.

If, among the works of the last half of the century, there be few ranked with those of the first, let not a hasty opinion be adopted, that none bear the stamp of equal merit. Age is as necessary to the reputation of an author, as to the flavour of wine. The copy of Milton's immortal poem sold for fifteen pounds, and slept with little disturbance, it is said, for fifty years on the bookseller's shelf. So stars, which now hide their heads in the literary firmament, seen through the distance of a century, may attract the admiring gaze of the world.

In the sciences progress has been gradual in almost every department, consisting in improvements, with some important exceptions,* on the ground of the theories of the last century. The eighteenth however can boast the last days of the immortal Sir Isaac Newton, the father of astronomy; who, disdaining the erroneous path of his cotemporaries following the fanciful Des Cartes, "with unparalleled penetration, pursued nature up to her most secret abodes, and was intent to demonstrate her residence to oth

* Electricity, Chemistry, Galvanism, &c.

ers rather, than anxious to point out the way, by which he arrived at it himself." Well might grateful and admiring survivers inscribe on his monument,

"Naturæ, antiquitatis, Sacræ Scripturæ,
Sedulus, sagax, fidus interpres;
Dei Opt. Max. majestatem philosophiâ asseruit,
Evangelii simplicitatem moribus expressit."

The science of metaphysics, while it has been derided by the many, has been cultivated to high perfection by some. The venerable Clarke, who, by classic elegance of diction, and logical accuracy and promptitude in the extemporaneous exercises of the Oxford Lyceum, once bore the palm amid shouts of learned applause,* has enlisted this noble science in the defence of religion, and has so demonstrated its immutable principles, that he is weak or wicked, who denies them.

This science justly sustains redicule then only, when applied to untie Gordian knots, insolvable by human understanding. We indulge a smile at the scene, beholding matter and form vanishing from the universe before the magic wand of Dean Berkeley, and a host of phantoms conjured up and rushing forward to repeople the desart. But this novel exhibition is not permitted long to feast our love of marvellous. Priestley seizes the caduceus in turn, chases spirit in all its modifications from nature, and gives to matter exclusive empire and existence. Each with assumed power mimical of Omnipotence says, let there be spirit alone, and there is spirit; and let there be matter alone, and there is matter. Between the metaphysical necromancers we seem threatened indeed to *lose both our matter and our spirit.*

This new world has been a young garden of science. Yes, even in America, where European pride and prejudice have supposed and written, that the productions of nature were of degenerate growth; that animals were inferior in

* See British Plutarch, vol. VI. article Dr. S. Clarke.

size, and men in intellect; even in America have arisen great minds, which dispute the palm with the elder world. It were almost invidious to single names from the group of living and deceased worthies. It may be mentioned, that our Franklin pushed investigation with an original boldness into the subtile nature of the electric fluid. Glorious were it for his memory, if the political part of the epigrammatic encomium were as fairly merited, as the philosophic.

"Ille Jovi telum eripuit, sceptrumque tyrannis."

Politics is a science, to the knowledge and application of which are requisite talents of primary excellence. In this article of the circle of sciences, so interesting in the present day, neither Europe nor the other quarters of the globe, neither the present nor preceding ages can furnish models of excellence superior to the illustrious Presidents of the United States. The cotemporaneous and posthumous honors conferred on WASHINGTON, assign to him the first station among great and good men; while the invaluable volumes on the science of politics, already given to the world, together with the novel glory of presiding in the administration of government and in the *Academy of Arts and Sciences*, assign the second station to his worthy successor.

Under the head of literature and science shall we forget our ALMA MATER? Through the century her chairs and professorships have generally been filled with learning and piety. She has sent abroad from her nursery more than three thousand sons; and to many first statesmen and divines, orators and philosophers of the age she points and exclaims with maternal pride, "*Ecce meos filios!*" Having poured her annual blessings into the world, generous individuals have requited her kindness into her own bosom. Many *liberal souls have devised liberal things*; but with what winning grace comes an endowment from a *filial* hand! Benevolent spirit of SHAPLEIGH!* be thy dear name enrolled

* Mr. *Samuel Shapleigh* was Librarian for several years, and died in that office. He bequeathed to the University three thousand dollars; and directed, that the proceeds of this sum be annually expended in purchasing books for the Library.

among those of the lovers and benefactors of science. Thy studious youth and shortlived manhood were affectionately spent in this hallowed retreat, and long here shall thy memory be cherished and honored. Many, because richer, may exceed thy bounty; but none thy love to grateful Harvard.

From this glance over the literature and science of the eighteenth century, the age may be pronounced a brilliant and glorious period. It remains for posterity to say whether, at the beginning or close of it, the human mind were at its greatest elevation. The American world, with her astonishing growth in population and wealth, has doubtless ascended, and I trust will yet ascend a noble altitude. Infant in years, she already vies, in some respects, with the manhood of Europe. "A world by herself," she is a world on the sublimest scale. Her lakes are seas; her rivers, unsearchable in their sources, at their mouths mock the eye of the sailor in the channel, stretching to ken the banks. Her mountains seem a colonnade to support the heavens. This magnitude of nature in her material works suggests the admonition, that man, the spiritual tenant, may attain a proportional superiority to the rest of his kind. Enlightened by divine truth, rich with freedom, and immense in resources, what can reverse this transporting hope of the country, but a participation in the dread convulsions of the Eastern Continent, with which we already feel an ill-boding sympathy, that, like the rumbling of distant thunder, foretells the danger. May heaven avert it!

## A BRIEF VIEW OF THE PROGRESS OF LITERATURE IN GERMANY.

[Continued from page 32.]

### NINTH, TENTH, AND ELEVENTH CENTURIES.

IT is the prerogative of genius to give stability to its institutions. A mind of little capacity may comprehend an existing establishment, but the means of formation or continuance are beyond its grasp. Charlemagne discovered the greatness of his powers by exquisite judgment in the methods adopted to give success to his extensive designs.

The effect of learning on the human character was taught by history. He relied on his own resources for its diffusion through society in a state, of which history did not teach the mode of improvement.

The necessity of leisure and retirement to a progress in literature was obvious. In a world in alarms this seclusion could hardly be found. He fixed his attention therefore on men, who were dead to the world, (civiliter mortui), and who lived in the silence and shade of the grave. The cloisters and monks afforded a proper asylum and guard for the muses.

The wisdom of attaching all the literary institutions to monasteries appears more striking, when we consider it as rendering all the prejudices of the times subservient to the cause of letters. Superstition invested science with the holiness, with which she encircled religion, when she found her priests the disciples of both; and alike respected the discoveries of philosophers, and the miracles of saints.

The history of Germany for centuries after the death of Charlemagne proves the justice of his reasoning. A divided empire in a rude age was incompatible with peace. Ambition and fear were always armed, and the passions, that stimulated to restless exertions, allowed no quiet for literary pursuits. The only researches, they made, were af-

ter an enemy; the only labyrinth, they penetrated, was an ambush; and the only vigils, they kept, were over the fires of the camp, and not by the midnight oil.

The contests of the successors of Charlemagne naturally inspired men with a contempt of peaceful arts. The charms of glory are irresistible, and when the reward but of the hero, arms alone would engage the thoughts of men, and their exercise constitute the amusement and business of life. Hence the camp and the carnage of war were only exchanged for the tilts and tournaments of peace. When they resigned the substance, they still clung to the image.

Such a life naturally seduced men into all the vices of violence and debauchery. The castle, that a chief had erected for defence, in times of momentary tranquility became the retreat of banditti. They sallied forth to plunder and to ravish, and returned with their spoils to indulge in all the excesses of raging desires. The sanctity of the cloister and the nun were sometimes disregarded, and drunkenness was so general, that kings at their coronations promised "sobrietatem cum Dei auxilio custodire." The knight errant devoted himself to a life of suffering, and temperance, and hardihood, to correct these evils. Hence originated chivalry, whose extravagance was but the madness of heroism, and the enthusiasm of love.

The providence of Charlemagne alone preserved the learning of the world, during this savage period, in Germany. The scholastic institutions, attached to the monasteries, continued the repositories of ancient literature; and the duties of the monks, imposed by their superiors, conduced to their ultimate dissemination. In the hubbub of a world, whose tumult and bustle they sometimes hardly heard, they pursued their literary enquiries, and also prepared for the propagation of science.

Curiosity and pride conspired to direct the application of wealth and industry to the acquisition of large libraries. In the schools, monks were constantly employed in copying the works of the ancients. Manuscripts were sought with

all the eagerness of rivalship, as well as desire of learning. As the collections enlarged, and original works became rare, the monks employed themselves in ornamenting their writings, and we can trace the rare illuminated manuscripts to the German schools in the tenth century.

At the academies or schools attached to the abbeys, the classics and liberal arts were assiduously cultivated. In the life of the learned Meinwirk, who presided over the seminary of Paderborn, the following description is given of the course of study.

" Quando et musici
" Fuerunt et dialecti,
" Enituerunt rhetorici
" Clarique grammatici,
" Quando Magistri artium
" Exercebant trivium,
" Quibus omne studium
" Erat circa quadrivium.
" Ubi mathematici
" Claruerunt et astronomici,
" Habebantur physici
" Atque geometrici.
" Viguit Horatius,
" Magnus et Virgilius,
" Crispus ac Salustius
" Et urbanus Statius,
" Ludusque fuit omnibus
" Inundare versibus,
" Et dictaminibus,
" Jucundisque cantibus.
" Quorum in scriptura
" Et pictura
" Jugis instantia."

It appears also from Witichind and Notker, that the Greek language was studied, and their authors read and translated in some of the cloisters.

A singular evidence of the attention, with which the classics were studied, is supplied in the brief memoirs, which are extant of Hroswith a nun of Gandersheim. " There are several Roman Catholics," says she, in the preface to her dramas, " of whom I am one, who prefer the perusal of

"the heathen writers, on account of their elegant style, to "the reading of holy writ. Others, who frequently "read the scripture, and abhor most of the heathen authors, "are fond of Terence; and the delight, they derive from "the sweetness of his language, impresses much of his "beautiful imagery on their imagination." To check the study of his works, she composed sacred dramas in Latin, in imitation of his plays, which were first published by Conrad Celtes in the seventeenth century.

But little progress however was made in poetry. Though it appears they had Virgil and Terence for masters, they had too much of the pride of ignorance to follow the example of genius. Their Latin poems are generally in rhyme, and sometimes, to evidence the superior ingenuity of the writer, each line is divided into rhymes. Their poetry was confined chiefly to local incidents, to ballads, satires, and ditties. A monk of Tergensee wrote bucolics; but instead of imitating the pictures of Virgil, he has only described the miracles of saints on the cows and calves of his native hills.

The study of the Greek and Latin historians produced more improvement, than the perusal of their poets. Men of taste made them their models. The dull annalist gave place to the reflecting statesman. Political sentiments were blended with narration, and correct ideas of the end of history induced the writer to instruct as well as amuse. Witichind substituted a regular history for mere chronological detail and broken narrative, and though Dittmar published his dreams, to correspond perhaps with Livy's prodigies, he indemnifies us by his accurate and interesting statements. Adam of Bremen, Luitprand, and Hermannus have detailed the history of the times, and Lambert of Aschaffenburg has written with the taste and spirit of our own age.

The superstition of the times supplied another class of writers, whose extravagance exceeds all the monsters of romance. In sketching "The legends of Saints," piety engaged fancy, and through the thefts of time and treachery

of tradition, she had liberty to employ all her powers of invention. In the universal destruction of the cloisters by the Normans, the names only of some saints could be found, and here pious fraud drew a character at hazard: Some others could be traced to a cloister, or a grave; and here partiality to a tutelar compacted the fragments of biography with inserted facts, in proportion to the time allowed, and the credulity of the people. Whoever considers for a moment the detail of *experiences*, which are daily made by fanatics, will readily conceive how much hypocrites and enthusiasts might at that day impute to a newlight mountebank, when miracles were as common, as our pretences to supernatural influence. Happily some of the freethinkers of the age conceived the biography of great men might be more serviceable, than the mythology, which the church wrote for bigots, and to them we are indebted for the lives of Bruno, Meinwirk, Bernward, &c. These furnish a test of literary advancement, and from the nature of their pursuits, we must learn the scientific character of the cloister.

We have mentioned before the correct idea of Rhabanus, that ancient literature was requisite to a proper and just construction of scripture. With this view, he and his disciples and successors labored to acquire a critical knowledge of the Latin and Greek languages. In their pursuits of this object, unfortunately they became acquainted with Aristotle, and before they had acquired sufficient learning to understand the phænomena of nature, they involved themselves in the labyrinths of metaphysics. In this region of shade and shadows, it is not to be wondered at, that their dreams were monstrous, and that unintelligible hypotheses supplanted the plain doctrines of common sense. It is a gratification to vanity to be considered as understanding what others cannot conceive, and it surely discovers great genius to comprehend, what in general admits neither of definition nor analogy. As an exercise of the human mind, these scenes of idle toils might be tolerated, like sports to invigorate our limbs; but when these engagements

constituted the business of life, it is impossible not to compare them with the building of Babel, or to wonder that the same confusion of tongues terminated both enterprizes.

The metaphysicians applied all their skill to harmonize their systems with scripture, which originated endless disputes among themselves. Their union however was preserved at first by a general warfare against heresy. But when law and logic had freed them from this enemy, the habit of disputation irresistibly impelled to argument. When they had settled their collisions for a moment on substance, form, and accident, the most direful logomachies ensued "de ratione philosophandi." After exhausting subjects, which philosophers of the present day have abandoned, in despair of discovery or elucidation, they began to examine their tests of truth, and the mode of investigation. At the end of the pursuit they at length perceived, "Ut certam de rebus scientiam mens acquirat, nec "inter varia opinionum avia constitutus animus paulo mo- "mento illuc impellatur, aut veritatis specie seductus indig- "nos foveat errores, *ante omnia* videndum est, qua sit in- "sistendum via ad solidam rerum omnium cognitionem ac- "quirendam; et investigandam, quænam sit prima ac cer- "tissima veritas, quæ tanquam fundamentum sit ac prin- "cipium omnis demonstrationis, quæque omnis falsitatis ac "incertitudinis expers, nec ansam dubitationi præbeat, nec "errori." In useless and endless altercations on universals and particulars, the doctors sat, like Milton's devils,

"—and reason'd high,
"And found no end in wandering mazes lost."

Hence originated the famous sects of the REALISTS and NOMINALISTS, who, enlisting under Plato and Aristotle, contested with a zeal inversely proportionate to the significance of the subject.

From the ardor of competition, these debates became a kind of public spectacle. The heat, and passion, and eloquence of the speaker atoned for the unintelligibility of the harangue, and the people listened in admiration of that phi-

losophy, which was to them wholly incomprehensible. These exhibitions were also connected frequently with their religious creeds, and here credulity was ever forward to prefer and accept the greater mystery. We may judge of the nature of these disputes, from one of the writers of the times. He observes, "Sicut enim rerum, ita propositionum infinita conversio est. Unum idemque verum esse, et falsum, et neutrum, adhibitis mille differentiis, facillimè negat et probat Si eis credis, utrum Deus an non Deus, utrum Christus homo aut non homo, aliquid an non aliquid, nihil an *non nihil*, neacis ; et sic de cæteris."

It is natural to remark the restriction and limitation imposed on science, by confining the attention of scholars to such inquiries. It left the people in a kind of foolish wonder, and to a desponding neglect of literature. If the doctors had burnt their logics and dialectics, and studied and explained "the great volume of nature," experiment would have finally interested and instructed the people, and an expansion of mind would have preceded the improvement of life.

But to men of such ambitious minds, who, like the Titans, were scaling the skies, things became diminutive in proportion to their proximity. The object within their reach was beneath their examination. The stars, from their distance, solicited and engaged some attention. When the people were trembling at an eclipse of the sun at the end of the millennium, as portentous of the dissolution of the world, Everackel dissipated their fears by assuring them, that it was a natural event in its proper time. Gerbert had regulated a dial, from his observations of the pole star through a reed. But this limited knowledge acquired for its possessors among the people the title and reputation of sorcerers.

Of the other branches of natural philosophy it is not uncandid to infer their ignorance from their silence, and the little assistance they could derive from the antients. Though a veneration for the sages of antiquity is considered as hon-

orable, it becomes enthusiasm when it imputes to them any depth in what is now called science. Their observations were few, and their discoveries more the gift of chance, than the result of experiments. They appear not to have combined facts to arrive at a principle, but were more accustomed to take the high priori road, as the peculiar track of genius. When we recollect how much nonsense was published under the name of philosophy by such systematizers, we cannot regret, that we have lost many evidences of their folly, nor wonder why the moderns learned so much later the form of the globe, than the mode of the operations of Deity on the substance of angels.

Amidst their labors, the literati found leisure for other amusements. Respectable writers have traced the regular romance to these ages. This is evidence of such a kind of composition at this period, though no proof of its origin at this time. It is natural for man, who sacrificed his race to his curiosity, to be fond of narrative. Tradition handed down from one age the heroes of another, and fancy embellished them in each succession with the fiction of a savage. Storytellers are found in all the eastern countries, and must be interesting to a people, who had no rational engagement for a leisure hour. The bards are noticed in Germany before this period, and the "mimi" no doubt added to the arts of recitation the interest of narrative. It is honor enough to the age, that they wrote as well, as recited romance; but it is idle to date from this period the origin of fictions, which must have been coeval with society.

Music, which in the former age was regarded as a liberal art, was cultivated in this. It was the subject of study and system in the Academies. Those only, who excelled in theory and practice, who wrote both words and tunes, were called "musici." The mere composer was styled "cantor." This art has been a favorite in Germany, and she is still famous for her taste in composition and skill in execution.

The effect of the discovery of the mines at Harz, and of the study of the Roman laws, must be deferred to our

next number. We conclude with an enumeration of the writers of this age, to whom we have not before particularly referred.

The principal monument of German literature of the tenth century still extant is Notker's paraphrase on the psalms. Similar expositions on Boethius and the Organon of Aristotle were found by Gerbert at Saint Gall, and attributed to Notker, who died, 1022.

Of the works of the eleventh century, there are still extant, 1. A Franconian translation of the Organon of Aristotle. 2. A Glossary treating on matters of economy and husbandry, by an unknown author. 3. A panegyric of an unknown poet, on Anno, Archbishop of Cologne, who died A. D. 1075. It is inserted verbatim in the poetical works of Opitz, and was printed in the German Museum, 1791, with a high German translation by Professor Hegewitz. 4. A fragment of a Franconian translation of the Gospels, which is to be found in Ecardi Veter. Monumentor. Quatern. p. 42, 43. 5. Four Latin German Glossaries. See Gebert. ep. 6. The translation of the Canticles, by Willeram, published in Schiller's Thesaurus. Willeram was one of the most eminent authors of this century. He studied in Paris, and after his return to Germany retired and spent his life in the cloister. His work on the Canticles contains a paraphrase in Latin hexameters in rhyme, a version in German prose, and an exposition. Though energetic and concise, it does not discover so much improvement in taste, as the works of Ottfried. Its chief value is to the antiquarian, who wishes to trace the German language to its origin.

Hermannus is extolled as the most distinguished literary character of the age. His commentaries on Cicero and Aristotle, and his mathematical and grammatical works have perished.

# MEMOIR RESPECTING THE UNION OF THE SWISS CANTONS,

## *And their emancipation from the House of AUSTRIA.*

[Continued from page 44.]

WILLIAM TELL, a native of Burglen near Altorf, was the first, who was denounced to *Gessler*, as not having rendered the prescribed honors to the hat. The crime was a singular one, the punishment was as extraordinary. *Tell* passed for an excellent crossbowman, and had an only son. He was condemned to stand at a certain distance, and strike off an apple from the head of this beloved child.* Compelled to submit to an order so barbarous, he succeeded, without wounding his son. *Gessler*, filled with astonishment, demanded for what purpose he was furnished with another arrow, which the bailiff observed in his girdle. *Tell* frankly answered, "had I been so unfortunate, as to "kill my son, the second arrow should not have missed the "governor." Provoked to the last degree at such an answer, *Gessler* immediately caused the citizen of Uri to be chained, determined to convey him to the castle of *Kussnacht*, and torture him there, in expiation of his fault. But Providence, says the patriotic Watteville, watched for this brave man. There arose so violent a storm on the lake of Lucerne, which *Gessler* was obliged to pass with his prisoner, that the boatmen advised the release of *Tell* from his chains, that he might assist in gaining the bank, as they knew him to be skilful in rowing. *Tell* in fact soon approached the shore, and watched an opportunity with so

* Two hundred years since, the tree, to which it is said the son of William Tell was bound, stood in the market place of Altorf. On this spot is built a kind of painted tower; and at a little distance a public fountain marks the place, where the father stood, when he shot the apple from the head of his son. *Wood.*

good fortune, that seizing his crossbow he sprang upon a rock on the border of the lake, and pushed back the boat.*

Escaped for some moments from the fury of the bailiff, *Tell* believed not his life in safety, while *Gessler* preserved his own. He placed himself in ambush in a hollow defile, which he knew the bailiff must pass to go to Kussnacht, and killed him with the same arrow,† which had seemed before to endanger his own existence. This event, which was as a signal for the Revolution, that soon after followed, happened according to some, on the 30th of October, according to others, on the 18th of November, 1307.

*Tell* lost not a moment. He acquainted WERNHER DE STAUFFACH, a brave gentleman of Schweitz, residing at Steinen, who also had particular complaints against *Gessler*, with what had passed. He proceeded the same night to Uri, and informed WALTER FURST of the event. These two generous citizens, with a third, ARNOLD DU MELCHTAL, had already held several conferences together, in order to concert measures for delivering their country from a tyranny, which had become insupportable. There were few individuals, who had not suffered some wrong; the real patriots were united with them; the conferences therefore of the *three citizens* became assemblies, and their project a league. They had already agreed to undertake nothing before the first day of the year 1308; so that the report of

* Etterlin, Tschudi, Stumpf, &c. Opposite to the village of Bauen a chapel was erected in honor of the deliverer of Helvetia upon the very spot, where it is reported he leaped from the boat. It is built upon a rock, that projects into the lake, under the dark foliage of a hanging wood, amidst scenes so awfully sublime, as must strongly affect the coldest imagination; and on the inside of the chapel the several actions of the hero were coarsely painted. *Wood.* Many quotations have been made from this compiler, and his name used, as an authority, because the original work, "COXE's travels in Switzerland," was not at hand.

† It would perhaps savour too much of historical infidelity to suggest, that the bow and arrow of the hero of Switzerland might *possibly* have been removed at the time he was chained. It seems not probable indeed, that these should have been put into the boat, while the prisoner was on a passage to his dungeon.

the adventure of *William Tell*, and of the death of *Gessler*, gave them much pain. They were fearful lest a design, which was too soon made public, should fail of its effect; and were resolved beside to make no attempt on the life of any person, and therefore, says Watteville, *had their situation been secure, TELL would have been punished by themselves as an assassin.**

Perhaps in the whole course of history we can scarcely find an instance, in which, if the above statement be correct, the opinion of cotemporaries has had so little influence on that of succeeding ages. What! Shall the name of TELL, whom moderns have almost idolized, be coupled with that of a vile assassin? The feelings of our hearts revolt with indignation against this outrage on patriotism and bravery. Yet the cool and deliberate voice of political wisdom condemns the ardor of romantic passion. The patriots of Switzerland acted on a system, which was grounded on the broad basis of the natural rights of mankind, and they undoubtedly confided in the early or late expansion of the calm light of civil freedom, unconnected with personal injustice or violence, requiring indeed the aid of vigorous enterprise and manly courage to realize its blessings. We cannot therefore but view the adventure of TELL, as an extraneous circumstance in the emancipation of the Swiss from tyranny, owing its importance to adventitious aid, whatever may have been ascribed to him by historians in general, and particularly by his own countrymen. Still we cannot but feel, in contemplating the disposition of the confederates respecting TELL, notwithstanding our veneration for the purity of their principles and intentions, what pervades us when we read of MANLIUS and his son; and we are tempted to utter with indignation the taunting sarcasm of old Horatius, "I, lictor, colliga manus, quæ paulò antè armatæ *imperium populo* pepererunt!"†

* *Tschudi* is here cited by Watteville, as an authority for this important assertion.

† See Livy, b. VII. sect. 7. and b. I. sect. 26.

But we return to the brave and prudent Confederates. Their project was to possess themselves of the strong castles, which the bailiffs occupied. This was effected on the first day of the ensuing year, two months after the death of *Gessler*, with more facility, than they had reason to expect. It has been already remarked, that *Landenberg* resided at *Sarnen*, and *Wolfenschiessen* * at *Rotzberg*, two castles in the territory of Underwalden. In the latter, one of the Confederates was engaged in an amour; and the ingenuity of love had invented a method, by which the object of his affection was visited, in spite of the vigilance of the master of the castle. She was accustomed to let down a cord to her lover, by which he scaled the walls. This method, which had been contrived for private purposes only, he now employed to rescue his country. On the evening preceding the New Year, he came to his usual place of resort with twenty of the Confederates, was introduced into the castle, and procured the entrance of his comrades, who became masters of it with ease.

The castle of *Sarnen* was surprised by a different stratagem. The bailiffs on New Year's day were in the habit of demanding large presents, which were generally selected from the flocks and herds. Twenty other Confederates presented themselves early in the morning at the gate of the castle, with cattle in droves. Meeting the bailiff, who was going to church, they paid him the customary salutations; and he, observing they were unarmed, ordered them to enter the castle, and proceeded on his way without suspicion. The Confederates had concealed the iron points of their pikes beneath their doublets. They now armed their staves with them, and seized the gates of the castle. An ambuscade, which they had posted in the neighbourhood, arrived; the garrison were made prisoners of war, and the castle demolished. The bailiff had no sooner gained intelligence of this event, than he fled, while no one thought of

* He had been killed a few years before this event. His successor is not named.

pursuing him. On the contrary, the garrison and domestic servants were set at liberty.* A trait of humanity deserving the highest applause.

*Rotzberg* and the other castles of the country shared the fate of *Sarnen*, and were demolished. The Confederates then made their own private alliance common with the citizens of the THREE CANTONS, URI, SCHWEITZ, and UNDERWALDEN, and swore to observe toward each other an inviolable fidelity for ten years. This was the beginning of the *Helvetic Union*. To complete it required ages.

We have seen the spirit of liberty breaking forth in the democratic cantons, at a period when the feudal government † was in its vigor. It may be advantageous to pursue the subject further, and observe the circumstances, which extended and confirmed a Confederacy, that increased to an

* "In this narration I have preferred," says Watteville, who has been scrupulously followed, "the relations of *Etterlin* and *Tschudi* to the accounts of "other writers of the nation. The former lived in the time of the Burgundian war," which was terminated by the death of Charles the bold, Duke of Burgundy, in 1477, "and was nearer the events, which I have described, "than the others. These pretend that *Landenberg* was pursued, arrested, and "led with a servant and his garrison to the frontiers, where he was not restored to liberty till after he had taken a solemn oath, that neither he nor "his dependants should ever enter the territories of the *three cantons*."

"Still less credit," says he, "have I given to the recital of *Stumpf*, who "asserts, that at the capture of *Sarnen* all the garrison were put to the sword. "This author," he adds, "although careful in other respects, was not exempt "from a *partiality inexcusable in a historian, who should not suffer his readers to "perceive either his country or his religion; still less should he charge his recital "with reflections, which discover his own peculiar sentiments, and which belong "less to history, than to some system of politics, or some book of controversy.* The "inhabitants of Zurich were at war with the *three cantons*, when *Stumpf* "wrote his history; it exhibits the spirit of party." This note has been translated and inserted here, principally for the judicious and too often *necessary caution* to writers of histories, which it contains. See Watteville, vol. I. p. 56.

† Whoever wishes to read a description of the abuses attending this system, and to obtain an idea of the feelings of men, who struggle for the blessings of liberty, let him consult the spirited "Essay on Canon and Feudal "Law," written in the year 1765. He must not however expect to find a cool, historical discussion of the subject.

association of thirteen republics, and several allied or subject states. Let us however first look back to causes, which facilitated the events, that have been described.

The Emperors of Germany, to whom Helvetia belonged, pressed by their enemies, and urged by their vanity and want of money, frequently granted or sold certain privileges to cities and small districts. The same practice obtained among the Princes of the Empire toward their peculiar vassals. Hence in all the feudal territories the *liege lord* had more or less authority, according to his original claims, and the various stipulations, which at times had been made. It was also the custom among those nobles, who possessed certain rights, to associate with each other, and with cities and free communities for purposes of mutual defence. These associations were not opposed on the part of the sovereign, because at that period no judicial form was established, by which the quarrels of individuals might be *juridically* decided.* An association of a vassal with a city is termed *combourgeoisie*, a name fully significant of the union. These *combourgeoisies*, or confederacies with cities, were extremely common in Switzerland, and many traces of them remained even in the last half of the eighteenth century. The privilege, which some cities † had obtained, of an exemption from all contributions, that were not directly laid by order of the state, had the effect of gaining to the Prince the lower ranks, while it prevented the opposition and avarice of the great. Cities and districts therefore, which were thus privileged, soon became peopled, and a third class of men arose, as a "check and balance" between the vassals and their immediate lords. Frequent troubles in the Empire occasioned a union of towns and small states, an instance of which we have seen in the first association of Uri,

* The prevailing modes of deciding disputes were, as is well known, the ordeal, and what was termed the judicial combat. See at large, Dr. *Robertson's* introd. to his hist. of Charles V.

† *Zurich*, *Berne*, *Soleure*, *Basle* and *Schaffhausen* were the *free cities* of Helvetia at the period described above.

Schweitz and Underwalden, in the quarrel with the monastery of *Notre dame des Hermites.* When the rich and great were oppressive the under vassals received the assistance of the inferior nobility against them. At length the nobles lost their authority and strength. The increase of ecclesiastical power, the destruction of wealth caused by the frequency of private feuds, and the fanaticism of the *crusades*, occasioned the ruin of the greater part of the noble families. Their perpetual jealousies of each other prevented them from uniting against the encroachments of the clergy; while the commonalty were daily gaining strength, and accustoming themselves to the use of arms. The Emperor's governors, provoked at the unruly and aspiring spirit of the nobles, courted the favor and gratitude of the people. They surrounded their open towns with walls, they founded new cities,* and relieved those citizens, who had been subjected to the church. The lower vassals, the inferior lords of manors, and the most industrious class of men all resorted to those towns, which were under the immediate protection of the Empire. They had only therefore to shake off the Imperial yoke in order to be as free, as the state of society could at that time permit. Hence the origin of Swiss liberty is traced to those states, which were least subjected to peculiar nobles, that is, to the three democratic cantons so often mentioned.

* We have an instance in BERNE, founded in 1191 by *Berthold V*, Duke of Zœringen, which became an open asylum against the feudal tyranny. The gentry and farming proprietors, oppressed by the great vassals of the Empire, became the first inhabitants and the first rulers of it. It was to them and to their descendents, that the town and canton owed their independence and the victories, which confirmed it. At the time of the revolution, which forms the subject of this memoir, this city was latest indeed as to date of foundation, but one of the most powerful in Helvetia. The liberty, which its citizens enjoyed, drew to it a crowd of inhabitants, and it soon became famous. It espoused the quarrels of its citizens in order to extend its own territory. Always armed, and always engaged in some dispute with its neighbors in an age, when the law of force was alone acknowledged, it obtained such distinction, that the Emperor *Conrad* addresses its government so early, as 1244, by the style "*Pro tempore Procuratoribus Burgundiæ constitutis.*" Its progress is cited, as proof of the assertions contained above. See Mallet du Pan and Watteville.

Thus a gradual preparation had long been making for the revolution, which has been related, and which completely changed the appearance, the manners, and name of ancient HELVETIA. *

The Emperor ALBERT had now obtained, what he sought in choosing such deputies for the three cantons, a pretext for reducing them to obedience by an open war. In April he went to Baden, prohibited all commerce with Uri, Schweitz, and Underwalden, assembled his vassals, and obliged them to declare war against these cantons. For himself, he only waited for the conclusion of a dispute, in which he was engaged with Otho de Grandson, Bishop of Basle, in order to attend in person.

These preparatives detained him at Baden until the first of May, when he departed to join the Empress at Rheinfelden. But in this journey he was assassinated by his nephew, *John de Hapsburg*, who had been encouraged and assisted in this violence by four of his principal vassals. *John* had been left in the guardianship of his uncle *Albert*, who refused under various pretexts, when his nephew had arrived at maturity, to establish him in possession of his rights in Suabia and Helvetia. Wearied with soliciting in vain, the young prince at length resolved on the death of his uncle, who fell on the 1st of May 1308 a victim to his own avarice. †

His murderers vainly flattered themselves, that they should find a safe retreat in the cantons, which had been driven by the tyranny of *Albert* to seek their safety by war, and which he was then preparing to invade. But none of the citizens afforded them either an asylum or their aid. "Jealous were they, it is true," says Watteville, "in the

* Watteville. Wood, whose authorities are Coxe, Gibbon, and Dr. Gilbert Stuart. From this period the allies were termed Swiss, a name, which, according to some, was given them because Schweitz was the most powerful of the three; according to others, because the rendezvous of the first confederates had been at *Brunnen* in Schweitz, and because that was also the place where they contracted their first alliance. *Watteville.*

† For the particulars of the assassination see *Hist.* vol. I. p. 218.

"maintenance of their liberty, but incapable of establishing "it by crimes."

The widow of *Albert*, Elizabeth, daughter of the count of Tirol, was so much occupied in bringing his murderers to punishment, that she lost sight of the cantons, and left them to pursue their own plans of conduct undisturbed. She carried her revenge against the assassins to such an extreme, that the innocent and guilty felt alike the effects of her resentment. The purest nobility of Helvetia perished, and the confiscation of their estates augmented the power of the house of *Austria*.*

During these transactions, *Henry of Luxembourg* was raised to the Empire. In a journey he made into Italy, torn at that period by the factions of the Guelphs and Gibelines, he conferred the government of the *three cantons*, with Zurich and other states of Helvetia upon *Rodolph* VII of *Hapsburg*, whom he afterwards displaced.

HENRY dying of poison in 1313, the electors were divided in their choice of an Emperor, between *Louis* of Bavaria and *Frederic* of Austria. An interregnum ensued of continual dispute for more than a year. Both were then chosen Emperors by their respective partizans, and it was not until 1322, after many struggles to gain the ascendency, that *Louis*, having taken his opponent prisoner of war, was acknowledged sole head of the German Empire. In these disputes the allied Cantons, with the cities of Berne and Soleure, declared for *Louis*, although the rest of the Helvetic states took part with *Frederic*.

While *Frederic* was engaged in this contest, another quarrel took place between the Swiss cantons and the monastery of *Notre Dame des Hermites*, which occasioned the former to be put to the ban of the Empire, as rebels against *Frederic*, who had the monastery under his protection. But finding himself fully occupied with his antagonist *Louis*, who had, in quality also of Emperor, freed the Swiss from

* See Watteville, vol. I. p. 60.

this ban, he gave the charge of executing his sentence to his brother *Leopold*, duke of Austria, fully imagining that the period for completing his father's views on the Cantons had now arrived. The first war therefore, in which the *Swiss* were engaged after the commencement of their confederacy by the alliance for ten years, was with this Leopold, in the year 1315. On the 15th of November he attempted to penetrate into Schweitz by a defile named *Morgarten*. Fourteen hundred men were posted on the heights commanding the defile. The attack was commenced upon the Austrian cavalry by a body of fifty men, who, by rolling down stones and fragments of trees, routed the horse. These retreating among the infantry occasioned a general confusion. The rout was completed by the attack of the troops from the mountains, who with their halberds caused a carnage of more than a thousand chevaliers, among whom were the principal nobles of Austria. The same day, in the canton of Underwalden, another battle terminated in favor of the Swiss, and thus an army of twenty thousand Austrians was defeated by less than a fourteenth part of their number.

The Emperor LOUIS received with pleasure the news of this victory, congratulated the Cantons on account of it, and promised them a powerful succour the ensuing spring.

The Confederates now united themselves in a PERPETUAL ALLIANCE, dated on the 8th of December, 1315. This *alliance*, which is the basis of the HELVETIC CONFEDERACY, declares in substance,

"That the inhabitants of *Uri*, *Schweitz*, and *Underwalden* engage and promise reciprocally to assist and defend "each other against all; each ally at his own charge and "expence.

"None of the Cantons shall have recourse to foreign protection, nor accept a master, without the consent of the "others. Individuals, who are subject to the jurisdiction "of any lords, *shall continue to discharge their duty towards*

" *them punctually** as long, as the said lords shall live in " peace with the Cantons.

" They engage to make no alliance, nor to enter into any " negociation on the subject, without each other's knowl- " edge; to receive no judge, who has bought his place, " and who is not an inhabitant of one of the Cantons; to " finish the difficulties, that may arise between them by a " reference, or in a legal manner. He, who requests the " privilege of the *Helvetic right*, † must have it granted.

" An assassin shall be punished with death, except he " can prove the necessity of his just defence. He, who " shall afford a retreat to the assassin, shall be banished. An " incendiary must be punished with perpetual banishment, " and he, who gives him a retreat, shall be condemned to " pay the damages.

" The Confederates cannot pledge their effects except " for debts, or as surety, nor even then, without the author- " ity of their judges. Each one promises to obey his " judges, and to appear before them as often, as he shall be " required."

" Given at *Brunnen*, the first Tuesday after Saint Nicho- " las, 1315, and sealed with the seal of the Confederates of " *Uri*, *Schweitz*, and *Underwalden*." ‡

* Hence it is said, that in these Cantons, which are generally called *democratical*, " there is neither a simple democracy, nor a simple aristocracy among " them." *Def. Americ. const.* vol. I, p. 22. Lond. ed.

† It may be necessary to explain what was meant by the *Helvetic right*. It was regulated, that each party should choose two arbitrators in the cantons which are specified. These arbitrators are disengaged from the oath, which they had taken to their own republic, and swear to judge according to equity and conscience. If they be divided in their opinions, the *plaintiff* names an additional arbitrator, who is bound to adopt one of the two opinions. The places for such congresses are specified in the various treaties, which formed the *Confederacy*. Thus, for example, *Einsidlen* is named for the seven ancient Cantons; *Kienholtz* for Berne and the three Cantons, Uri, Schweitz, and Underwalden; and *Zoffingen* for Zurich and Berne, &c. *Watteville*, vol. I, p. 263.

‡ Watteville, vol. I, p. 119, &c.

[*To be continued.*]

## EXAMINATION OF MODERN ETHICS.

[Continued from page 61.]

HIS system* thus completed forms the ground work of Mr. Paley's celebrated "Principles of Moral and Political Philosophy"; in which virtue is defined, as a fundamental principle, "The doing good to mankind, in obedience to the will of God, and for the sake of everlasting happiness." The two Systems are indeed substantially the same; and in one respect the original has I think the advantage in correct statement, since "obedience to the will of God" and "a view of everlasting happiness" are, in the strict construction of Mr. Paley's definition, essential ingredients in the composition of virtue; while they are more properly considered by Mr. Brown, as extrinsic motives, essential only to enforce its observance. "The will of God concerning any action," Mr. Paley proceeds to observe, "where it is not expressly revealed, can only be collected by inquiring into the tendency of such action to promote or diminish the general happiness. By this tendency we are to appreciate the quality of all actions, as virtuous or vicious. Whatever is expedient is right;" and "it is the utility of any moral rule, which alone constitutes the obligation of it."† His whole scheme of ethics is deduced from this principle,

Is it possible that it can require much profound thought, or many words to refute a principle, which, but for its general reception, would scarcely deserve a serious examination?

What does this axiom assume? It takes for granted, that, because the end of virtue is the general good, it is its tendency to this end, which determines us to distinguish it as virtue; that, because the final cause of moral distinction

* Brown's Essay on the Characteristics.

† See Mor. and Pol. Phil. b. 1. c. 7. and b. 2. c. 6.

is utility, utility must be its proximate cause also. An assumption, which, without any sort of internal evidence in its favor, is directly controverted by the very proof, which we should naturally expect to find adduced in its support; the presumptions I mean, and sometimes very strong ones, which may be drawn from analogy. We are actuated to various ends by various principles; by more perhaps, than a superficial observer will suppose or allow. After a pretty careful review of this subject, one of the most curious and instructive in the circle of contemplative inquiry, I may venture to affirm, that there is no single instance, no, not the minutest in the whole moral economy of man, in which the end to be attained is, as this axiom presumes, the motive appointed to attain it. Let us take the most familiar cases, that can occur. The end of eating and drinking is the support of our bodies; do we eat and drink for that purpose? The end of the union of the sexes is the propagation of the species; do we unite with that view? The end of parental affection is the preservation of helpless infancy; do we love our children on that account? The ultimate end here too is the general good; does it form any part of the incitement? In dealing with each other we wisely copy nature, and never dream of attaining any end through the agency of others by kindling in those agents an immediate passion for that end. The end of civil government is the maintenance of social intercourse with all the advantages, which have sprung from human society; and the functions of its most subordinate ministers are essential to its support. Did the most visionary enthusiast ever presume, that all the tipstaves and catchpoles in the state could be prompted to their duty by a zeal for the great objects, which they contribute to promote? It is not to *important* ends only, that we are stimulated in this way by immediate motives entirely distinct from the desire to attain. We are often affected in the same manner, where the proposed end of that affection is either not discoverable, or comparatively trivial; as in our love of harmony, of uniformity, of order, and of

beauty out of our own species. Would it not be a little extraordinary, that purposes of such high moment, as those, which result from moral distinction, purposes too in many cases exceedingly remote, should be abandoned to the provisions of a forecast, to anticipations of ultimate utility, to which no one purpose besides in the whole human economy has been entrusted?

But what avails analogy, when the thing is refuted, as a fact, by the universal sense of mankind? If it is the utility of an action, which constitutes it virtuous, we must all be conscious of it. It is perfectly impossible, that we should mistake our feelings, however we may be misled in our reasonings about them. Turn then to the writers, who speak the language of nature and truth, the poets and orators of all ages. Are the virtues, they celebrate, ever ascribed to this motive? Are they ever exalted in this view? Are they ever recommended on this principle? Look into the historians; they express exactly the same sentiments. The deaths of Socrates and Seneca were worthy of their lives; and shed a ray of interest over their course, which the highest noon of their ascendant never equalled. What apparent connection is there between the unshaken fortitude and philosophic calmness, which overpower us with awful admiration in the dying moments of these great teachers of morality, and the general happiness of mankind? In actions, which affect this happiness much more directly, their tendency to promote it seems to constitute no ingredient in the motive of the agent, or the approbation of the spectator. History and tradition teem with the applauses of those heroes, who have devoted every thing dear to life, and life itself to the salvation of their country. The spirit of patriotism, which animated these personages to such high exploits, is totally distinct from general philanthropy, and a sense of the ultimate subservience of their conduct to universal good. A genuine patriot would establish the prosperity of his country on the ruin of every state, which obstructs it. Nor is he always remarkable for an exquisite sensibility

towards the personal and domestic sufferings even of the individuals, who compose the corporate body he espouses. It is the good of the *State*, which the patriot affects; its wealth, its strength, its consideration in the eyes of mankind; almost any thing rather, than the physical happiness of its inhabitants. The general happiness I believe to be promoted by these means; but these means are not adopted nor applauded with that view. In surveying the achievements of a Leonidas, or Regulus, or Cato, it is not the effects, it is the motives of their conduct, which expand us with rapture. What interest have *we* in the fortunes of unknown multitudes in Rome or Sparta, who might chance to derive a benefit from their exploits? No, it is the command and greatness of soul, which fortified these immortal patriots to make such mighty sacrifices in a common cause, that extorts our admiration. If we look to the utility of actions, as the test of their merit, the inventor of the common windmill will eclipse in splendor all the worthies of antiquity. In the durability and diffusion of his beneficence there is no sort of comparison between them. But so far are we from estimating virtue on this principle, that, if a man could bring himself, by any effort, to perform any one of the virtues with this view, to discharge for example very punctually all the duties of gratitude and humanity without any of the ordinary motives to such actions, without any kind of grateful emotion, or fellow feeling, but purely from a conviction of the ultimate tendency of such conduct to promote the general good, even though he were actuated, with Mr. Paley, by the prospect of everlasting happiness, he would be to us an object rather of disgust and aversion. Like the starch and spiritless efforts of what school boys term painting in penmanship, his character would want all that charm of freedom, grace, and vigor, which the original energies of nature can alone inspire.

If it is contended, that we indeed approve of virtue on other grounds, but that it consists in utility, the whole question is surrendered. Virtue can be nothing but what af-

fects us as virtue; and which, as affecting us in that way, mankind have agreed to denominate by that title. If we are speaking of any thing else, we should adopt another name. All, that such a distinction can possibly mean therefore, is this, that the result of what affects us as virtue, is the general utility, but that it affects us as virtue on a different account; that the appointed end of moral distinction is the general good, but that its efficient cause is something totally distinct from all consideration of that effect. I contend for nothing more. All, I charge upon the System, which derives virtue from utility, is the substitution of this effect for that cause, the ultimate destination for the proximate motive; and thus treating morality, as an academician of Lagado * might be supposed to deal with the common functions of life, who, rejecting the calls of appetite as brute instincts, should recommend us to eat, and drink, and sleep, not from the vulgar motives of hunger, thirst, or drowsiness, but conformably to our researches into the intended effect of these operations on the animal economy.

Let the real cause of moral sentiments be what it may, the result of such an inverted process, whether assumed, as a fact, or advanced, as a speculation, can be nothing but error and delusion. We meet in truth with nothing else. All the preposterous, all the revolting, all the laughable consequences, which a Swift would have exhibited in grave detail to reflect eternal derision on the source, whence they came, are formally deduced by Mr. Godwin, as wonderful discoveries, imbibed from this previous spring of all moral and political truth.

It would be too much to pursue these wanderers from the high road of nature through all the mazes of their error; but it may be worth while to remark the principal difficulties, by which they are beset, and the Serbonian bog, on which they open.

Virtue then, we will say, consists in utility. I am bound

* See a visit to this Academy, in Gulliver's Travels, voyage to Laputa, c. 5.

to produce all the good in my power. This injunction has a very imposing air, but where does it leave us? As husband, father of a family, friend, member of society, in these or in any station or condition of life, what sort of direction does it afford me? To the perspicacious and prescient eye, which could survey at a glance all the modes of beneficence, in which it is possible to act, and pursue the result of such actions to the remotest ramifications of their consequences; the path of duty under such a precept might be visible; but what track could be discovered in this boundless expanse by the confined views and dim foresight of man? I must spend all my life, according to this scheme, in speculation, before I can safely take the first step. I must consume years in determining, according to the multiplicity and complication of circumstances, *that* to be right, which a change in those circumstances a moment after might render totally wrong. The rule is a most incomparable rule, but it is impossible to put it in practice. This "palpable obscure," this "reign of chaos and old night," thus spread over the whole plan and conduct of life, is however not without its use. It leaves us entirely open to the direction of any projector. All is darkness, and he is at liberty to guide us by any light, he can furnish.

I am bound to produce all the good in my power; but by what incitements is it proposed to stimulate me in this arduous duty? The general good, I will allow, is an object highly desirable; and, though stripped of all, that can impart a lively interest to it, of time and place and person and circumstance, there is no man, I wish to believe, so strangely malevolent, who would not give it his heartiest wishes, or even concur in any reasonable plan to promote it. All this I readily admit. But to convert this remote regard into the primary principle of action is quite a different affair. Such a scheme must necessarily be delusive, because it controverts at its outset the strongest instincts of our nature. Because it is at war with what neither mortal strength nor subtilty can abolish or supplant; and grounds its success

on the extinction of powers, which fanaticism may counteract indeed, but can never extirpate. We cannot change our nature. By a law of that nature we proceed from personal affection to general regard; from the love of offspring, of kindred, of neighbors, and acquaintance, to that of our district, our community, our country, and our kind. In this order our affections are diffused; and in this order, by the constitution of our being, they weaken, as they spread.

"GOD loves from whole to parts; but human soul
"Must rise from individual to the whole.
"Self love but serves the virtuous mind to wake,
"As the small pebble stirs the peaceful lake.
"The centre mov'd, a circle straight succeeds,
"Another still, and still another spreads;
"Friend, parent, neighbor, first it will embrace;
"His country next, and next, all human race."

POPE.

In vain we endeavour to think otherwise. In vain we act, as if otherwise we thought. The original feeling remains, and cannot be subdued. The warmest philanthropist would eat his dinner with good appetite, though the plague were raging on the shores of the Hellespont; and would weep in bitterest affliction at the untimely death of his only child, though one of the Philippines with all its inhabitants were swallowed by an earthquake.

I am not contending that this disposition of things is right. It is not the place to do it. Let him, who dares, arraign it. But I maintain it is the fact, and a fact, which, without violence on our nature, we cannot alter. To invert this natural series, to transform the last and remotest extension of our regards into the original spring, from which we are to derive all others; to do more, to set it up, as the only legitimate principle of action, superseding every other motive and every moral corrective on these motives, is sheer infatuation. Let us see to what it leads.

I am bound to produce all the good in my power. I am bound then to act upon this principle only, and to pursue it

with all the faculties, I possess. I am bound then to discard every other principle of action, as immoral and unjust; and to extinguish as much, as in me lies, every passion and affection of my nature, to make way for the operation of this grand precept. I must not till my farm, nor marry a wife, nor rear my children from the common motives of profit, love, or affection; but from a conviction, that by so acting I shall best promote the general good. For how can I promote that good to the utmost of my power, unless in each particular act, at each particular moment, I do my utmost to promote it? As to any good, that may casually result from my conduct, I can no more be said to have produced it, than I can be affirmed to have saved the life, which my posthumous son saved, because I begot him. I must not stir a step but from a conviction that of all the possible modes of action, it is the one most conducive to the general welfare.

Mr. Paley has endeavoured to obviate these difficulties, by supposing the establishment of certain general rules, commanding what is right upon the whole, forbidding what upon the whole is wrong, and thus acting in a sort of mediatorial capacity between the general expediency and particular measures; the general expediency determining the obligation to the general rule, and the general rule determining the morality or immorality of the particular action.* To these rules, it should seem, we are in dubious cases to resort; while on ordinary occasions we are left to act on the ordinary impulses of common feeling. This may be the language of good sense, contending with absurdity; but it is surely incompatible with the first principle of his System. Let us look at the instances he cites to prove the necessity of these rules; and to show, that an action, which considered in itself is useful and therefore right and virtuous, changes its character, and assumes the quality of vice, merely because it violates them. I "dispatch a powerful oppressor, or rob a miser, and give his money to the needy."

* See Mor. and Pol. Phil. b. II, c. 7 and 8.

Have I acted right? No, says Mr. Paley; the act, considered in itself, is useful; but it violates a general rule against murder and robbery. Murder and robbery have not always the same excuses. Now "you cannot permit one action and forbid another, without shewing a difference between them."* A difference! But I shew the greatest difference possible. My action was confessedly useful, therefore right; those, to which you refer it, confessedly pernicious, therefore wrong. Can there be a greater difference? If another man does wrong am I to be debarred the privilege of doing right because the two cases chance to have some physical, irrelevant resemblance, and you are so dull and undistinguishing, that you cannot draw a line between them? Is nothing to be done, that ingenious malice may imitate to ill? Is charity to be nipped because the seducer may corrupt? Is public spirit to be quelled because the demagogue affects it? Is virtue, from the awful corrector, to be degraded into the timid servitor of vice? Who are you, to stint the exercise of my diffusive benevolence, by your general rules? The deed, which I committed, I was bound by general expediency to perform, before your rules had being. Those rules are arbitrary. They are, from your own account of them, the creatures of expediency. Do you pretend to deduce from general expediency inferior orders, to forbid that, which general expediency itself and at first hand enjoins me to accomplish? I admit, that your general rules, crude and undistinguishing as they are, would be better, than no rules, if no other guide existed. But I have the test, by which these rules are triable, and on whose judgment they must stand or fall. Give me rules conforming to this test, rules, which declare what on all occasions and under all circumstances it is right to do, or to abstain from doing; give me these, or give me none. Nothing would be easier, than to show, that no such rules could possibly be framed; since there is no deed, no, not the most atrocious and revolting, which a cool head thoroughly

* See Mor. and Pol. Phil. b. II, c. 7 and 8.

divested of feeling might not consider, as highly expedient, under certain circumstances, to the general good. An antipathy to all rules is certainly in the principle of the New System of Morals; and those, who push this principle to its full extent, are perfectly consistent.

What then must be the effect of this System on the human character and on all the means suggested by nature and matured by art, to correct, to cultivate, and to adorn it? Without furnishing any discoverable plan of action, without enjoining any practicable duty, without proposing any natural incentive, it proscribes in one sweeping anathema, as the vile spawn of inveterate prejudice and antiquated error, all the principles, maxims, and institutions moral, civil, or social, which have hitherto served to regulate the system of human life and manners. I will suppose the regulations, under each of these heads, to be in no one instance the best, that could be framed; that in some cases they are defective, that in some they are redundant, that in some they are absurd; at the worst they are better, than no rules; they at least put me on my guard; they afford me something to lay my account with, in my intercourse with others. It is looked upon, as discreditable to evade the payment of a just debt, as infamous to betray a confidential secret, as profligate to seduce a wife or a daughter; and relying on my friend's regard for his character I assist him with my purse, I open my family affairs to him, and give him the free range of my house. With a disciple of Mr. Godwin I must be mad to do it. Some unruly instinct or passion might still remain lurking in his composition, in spite of the regenerative principles of Justice; and he might very consistently with those principles, and through a conscientious observance of them, defraud me of my money, divulge my bosom secrets to the world, and violate, according to his taste, my partner or my child. With the money he may assist a brother philosopher, with the secret he may benefit my neighbor, and, by snapping asunder the cords of conjugal connexions, or abbreviating unproductive

chastity, he may rationally hope to accelerate that happy intercommunity, which constitutes one of the favorite characters of his philosophical millennium. What security have I, that he will not act in any of these ways? To me at least his conduct is absolutely capricious. The first article of his creed is an utter contempt, mixed with abhorrence, for all the governing principles of life; and in this variegated and changing scene, where good and ill are so infinite in their kinds, so woven one into the other, and linked together in a succession so inscrutable to human foresight, it is impossible to conjecture in what he may chance to place the general good; by what measures he may think to promote it; and through what present evil he may not hope to work its final consummation. All the benefit, I may derive from his conduct, is purely casual; and against all the evil, I may suffer from his philosophical Quixotism, I have no sort of security, but the miserable protection of laws, which he abominates, as shackles; and some lurking remains perhaps of common feeling, which he struggles to suppress, as repugnant to his duty. A vicious man, in the ordinary course of things, is vicious only in particular points. He is satyrical, or debauched, or proud, or revengeful; and while we avail ourselves in some degree of his good qualities, we may guard against the bad. But with the votaries of a System, who think any means lawful, in the pursuit of an end so abstract, that any measures may be thought to promote it, one knows not how to act. It is like dealing with insanity, where innocence is mingled with mischief. Nor is it easy to conceive, how social intercourse could be at all supported amidst such confusion and distrust.

[*To be continued.*]

# ADVICE TO A STUDENT OF HARVARD UNIVERSITY IN A SERIES OF LETTERS.

## *LETTER II.*

MY YOUNG FRIEND,

LITTLE did I anticipate, when writing my former letter, that the University and the public would be so soon called to mourn the loss of the worthy, the useful, the beloved President WILLARD. I had chosen respect for the governors and instructers of College for my present subject; when, lo! the man, I should have recommended to your warmest esteem, is placed beyond the reach of your attentions!

"Sublatum ex oculis quærimus invidi."

The only duties, you can now discharge toward him, are to cherish affectionate remembrance of his character, to reverence and imitate his virtues.

What these are, you have some personal knowledge. The accurate delineation of them by Professor WEBBER at his funeral will help you to form a just notion of the man.

His talents were not of the showy and superficial kind. His worth did not consist in the merely occasional display of fashionable virtues. Nor was his celebrity attained by soothing men's prejudices or flattering their vices. But his literary distinction was acquired by intimate acquaintance with the abstruse sciences. His moral excellence arose from a good heart, and was evinced by uniform integrity of conduct. He was esteemed, because every one believed, he studied to do right. Even those pupils, who were doomed by him to suffer the penalties of the laws, generally gave him the credit of acting from conscientious motives.

He sometimes had the appearance of severity. But it was the severity of justice against indolence or vice. Those, who have acted with him in the government of College,

well remember his aversion to punishment, and, at the same time, his resolution to inflict it, when deemed indispensable.

I give you these hints for the sake not merely of the dead, but the living. I wish to bespeak your candor toward those, whom you are now obliged to obey; and whom you will be often tempted erroneously to suspect of unkind intentions, of incapacity to instruct and to govern.

No prejudices are more commonly nor more industriously instilled into the minds of young members by senior students, than those, which respect the Officers of College. I will add, that none are more unfavorable to your improvement in knowledge and in virtue. They impede your scientific pursuits, as they naturally transfer your hatred of the instructers to the sciences, they teach. These prejudices are also injurious to virtue, as they serve to cherish and confirm that hateful and vicious quality, a censorious temper.

Yet how often have you already heard the characters of your teachers most shamefully traduced? You are told, that one is too severe, and that another has no dignity; that this man is not qualified to instruct, nor that to govern. Compare these different charges; and you will commonly find them as contrary, as they are groundless and absurd.

Attend also to the authors of these reports; and, if rightly disposed, you will need no other arguments against them. They proceed almost invariably from those, who feel the chagrin of disappointed ambition, or who are unused and of course unwilling to submit to restraint, or whose idleness or vice has drawn upon them the vengeance of College laws. Are these the guides, you choose to follow? Are such persons the models, you propose to imitate? If so, farewell to respectability; bid adieu to all thoughts of solid or useful improvement; and prepare the way either for bitter penitence, or for confirmation in vice and infamy.

But I hope better things of you. It is my firm and pleasing conviction, that, while you are emulous to excel, you will without envy acknowledge superior genius or attain-

tients; that, from your habits of obedience, you will be disposed to yield unreserved submission to the laws; and that, from your studious and virtuous propensities, you will not incur punishment. If however you should deserve it by some inconsiderate conduct, I am happy to believe, that you will submit to it without a murmur, and be far from making it the ground of future disobedience or obstinacy.

I mean not to assert, that College officers are incapable of error. This would be to exempt them from the common lot of humanity. Students ought however to presume, they act justly, unless there is undeniable evidence to the contrary, and not condemn them, as is generally the case, for the faithful performance of duty. Should they be guilty of unreasonable censure or punishment, no judicious scholar would have recourse to disobedient or vicious conduct for retaliation. This would be that "revenge," which, as Milton observes,

"at first is sweet;
"But afterwards back on itself recoils."

In most instances, where punishment of an offence falls on the least guilty, the blame, if there be any, must be imputed to those students, who withhold the evidence, which the government have a right to require, and which would enable them to execute the violated laws on the offender. To the members of the University the choice of difficulties is submitted, either to give the truth in evidence, when interrogated concerning the commission of crimes; or, if this be refused, to submit to the alternative without complaint. Those, who may in this case think they suffer undeservedly, should be silenced by the argument, that by compliance with those laws, which they have promised to observe, they might have prevented their doom. In vain do they reply, that this mode of avoiding censure would inevitably expose them to the contempt of fellow students. It is an inconvenience, they suffer, not from the will of the government, for they are always striving to remedy it, but from conformity to the absurd maxims of the students.

Let me therefore entreat you, my dear friend, to use all lawful means to secure the good opinion of your instructers. For this purpose I do not recommend a forwardness to bring complaints against fellow students. An informer, rightly explained, I as sincerely detest, as I do those, who apply the term to every regular scholar. But surely a student may tell the truth, when legally required, without deserving this odious imputation. He may also be attentive to his studies and civil to College officers, without evincing a mean spirit of servility. I know, the contrary line of conduct is often recommended and practised, as discovering magnanimous independence. But it is an independence as totally unconnected with good breeding, as it is foreign to the true design of a College life.

Your instructers neither require, nor expect you to court their favor by studied attentions. They would be the first to resent such conduct, as undeserving of reward. But they have an undeniable right to demand, and decency obliges you to pay regard to their authority, and respect to their persons.

Do not listen then to those, who would alienate your mind from your faithful teachers. Examine the probable motives of such disorganizers. Suspect your own judgment, before you rashly pronounce an unfavorable opinion concerning any officer of government. Consider, what was the College character of those, whom you most sincerely respect, and whom you propose to imitate. I am convinced, that the result of such an inquiry will be progressive confirmation in habits of study, obedience, and affection.

Yours, &c. PHILOS.

# BIOGRAPHY.

## A BRIEF SKETCH OF THE LIFE, CHARACTER, AND WRITINGS OF JONATHAN MAYHEW D. D. PASTOR OF THE WEST CHURCH IN BOSTON.

[Concluded from page 70.]

DR. MAYHEW was very early in life known and esteemed on account of his writings. He did not however impose them on the world, nor suffer them to be published from the vanity of authorship; but in compliance with the solicitations of friends, who knew, and did not overrate their merit.

His first publication was the volume commonly called his seven sermons. It was first published in this country, and reprinted in London in 1750. In closeness and brevity of style, lucid method, and perspicuous reasoning, these discourses would scarcely suffer on comparison with those of Butler or Sherlock. Four of them form a connected series, in which he illustrates the difference between truth and falsehood, right and wrong; shews that men are naturally endued with capacities for discerning this difference, and that they are under obligation to exert these capacities, and judge for themselves in things of religious concern. He concludes with a consideration of the objections urged against the exercise of free inquiry and private judgment.

Our author suggests, that the attempt to mark the difference between truth and error in speculation, and right and wrong in conduct may appear frivolous. But his reader will thank him for the clearness, with which he has stated the distinction, and for his just severity on those, who would confound what nature and reason have separated. With respect to that species of sceptics, who deny the moral difference of actions, he remarks, "there can be no danger of being too severe in censuring them. For what they say concerning the indifference of actions is either false or true.

If it be false, nothing is too bad to be said of them for setting aside the moral difference of actions; for putting virtue and vice upon the same footing; for making it as innocent in a child to murder a parent, as to kill a viper, and to blaspheme his maker, as to deride a sot. On the other hand, if their assertion be true, there is not a possibility of injuring them; for there can be no wrong nor injury, if actions are in their nature indifferent."

From the immutable distinction between truth and falsehood, right and wrong, Dr. Mayhew infers, that truth and right are not necessarily on the side of the multitude. Those, who controvert this inference, he would have decide, "how many votes would change a lie into a truth, a crime into a virtue, or a sinner into a saint."

Leaving those, who deny any moral distinction in actions, our author proceeds to expose that class of sceptics, who insist, that all things are incomprehensible by us; that there is no criterion of truth and right; so that, although there may be in nature a distinction between right and wrong, we have no faculties for discovering it. He makes it appear, that this doctrine of incapacity to distinguish would be very similar in its consequences to the doctrine, which denies the moral difference of opinions and actions.

After proving, that mankind have the faculties, which enable them to distinguish between truth and falsehood in speculation, and right and wrong in conduct, he allows all those limitations, which can reasonably be demanded. He grants, that all men are not equally capable of determining what is true and right; and hence, that this power can be exercised by some only in the most obvious cases; that the same persons have not this capacity in an equal degree in all conditions and circumstances, as the intellectual powers may be continually improving; that great assistance may be derived from reading, and intercourse with the learned; that, the powers of the mind being limited, the wisest men are not equally able to determine on all points; and above all, that the faculties for discerning truth do not supersede the necessity of divine revelation.

Having shown, that man is capable, the Dr. proceeds to vindicate the right and duty of private judgment. In the exercise of this he would have us suspend judgment till some suitable reason be perceived for determining the mind; weigh the arguments and evidences, which occur, or are offered to us; and assent to a proposition in proportion to the degree of evidence, by which it is supported. The proofs, which he has drawn from reason and scripture in favor of the duty of mankind to avail themselves of their own judgment, establish it beyond the power of controversy.

This discourse is concluded with some remarks on test acts and ecclesiastical usurpation; in which, though for the most part obviously correct, are the traces of a disposition somewhat too severe and sarcastic. For those "faith makers, who are so compassionate, as only to give their brethren to the devil," might, it is charitably hoped, have designed to direct their pilgrimage the true way to heaven. He has attacked religious establishments, no doubt with sincerity, and perhaps with a great share of justice. This he has done, beside other remarks, by a comparison, which some may think too satirical for a sermon, but which may well illustrate his design. "Let us suppose," says he, "that some great monarch a few centuries ago, together with the philosophers of that age, had interposed with their authority in the sciences; that an oath of supremacy to the king or queen had been required, and devised in such terms as these. That the king or queen for the time being is the supreme head of the society of philosophers, vested with all powers to exercise all manner of philosophical discipline; and other philosophical persons have no manner of jurisdiction philosophical, but by and under the king or queen's most excellent majesty, who hath full powers to hear and determine all causes philosophical, and to reform all philosophical errors, heresies, enormities, and abuses whatever within his or her realm. Let us suppose also, that philosophical creeds had been composed and issued with certain minatory and damnatory clauses, and registered among the laws of the land.

Let us suppose further, that philosophical courts had been erected, where heretics in philosophy, and all non subscribers to the philosophy by law established were to be arraigned, fined, whipped, hanged, or burnt. Had such a method been taken in season, might it not have been heresy still to think the earth a globe; to deny, that the sun revolves about it; or, to question the equality of the sun and moon?"

This subject is concluded with an answer to the objections, that are offered against the exercise of private judgment; and it is done with ability and perspicuity.

The three remaining sermons of this volume are on the love of God and our neighbor; on which we shall content ourselves with remarking, that the subjects are ably treated, and furnish a rich display of genuine christian morality.

Dr. Mayhew in his parochial relation exhibited, together with fidelity to all classes, an uncommon solicitude for the morals and piety of the young. His sermons on sobriety addressed to that class of his hearers, and published at their request, are not among the least useful of his works. In style they are not so concise and sententious, as some of his writings; but they comprise a happy elucidation of those duties resulting from natural and revealed religion, which constitute sobriety of conduct. He enforces the practice of those duties on the young, from their reasonableness; from the obligations of religious education; from the goodness and providence of God; from a regard to their own peace, reputation, temporal prosperity, and usefulness to mankind; and from the exalted considerations of the love of the Redeemer, the hope of a happy death, and the desire of eternal glory.

These discourses very strongly evince the piety of their author, discover his discernment in the method of reaching the hearts of those, for whom they were designed, and are calculated to raise the young to that high ground of exemplary christianity, from which they may defend their religion, and manifest it to the world.

The society for propagating the gospel in foreign parts, founded during the reign of William, in the year 1701, early began to send missionaries into this country. The numbers, which, as was thought, were unnecessarily sent into New England, became, about the middle of the last century, a subject of newspaper controversy. This induced Mr. Apthorp, then a missionary from the society, and resident in Cambridge, to offer the public his "considerations on" their "charter and conduct." In this publication, which was issued in 1762, he tells us, that he is "about to determine once for all, whether the spirit of the charter had been abused, or their funds misapplied." That this was not the case he has attempted to prove incontrovertibly, by what he styles "authentic vouchers;" that is, if the reader may interpret, by selections from sermons delivered before the society.

Dr. Mayhew, as it has already been remarked, was an enemy to ecclesiastical establishments; and conceived, that the design of sending such numbers of missionaries into New England was ultimately to promote the influence of the English Church. The publication of Mr. Apthorp, so peremptory in the outset, as to aim at establishing a controverted point once for all, provoked from the Dr. a reply. In these "observations" he follows Mr. Apthorp in considering the charter and conduct of the society, points out many abuses, which militated with the charter, and shows, that the society had either been imposed on by misrepresentations from this country, or had unjustifiably misapplied their funds. These "observations" drew from his adversaries various replies; some filled with scurrility and malicious invective, all anonymous, and none of them conducted with that candor and decency, which always ought to be, but rarely is preserved in the ardor of controversy. Such opponents the Dr. seems to have considered, as fit only to be ridiculed and satirized. Of this privilege, it must be confessed, he has very liberally availed himself in the "defence" of his "observations," his second publication on the same subject. Introducing it he remarks, "the manner,

in which my episcopal adversaries have attacked me since the publication of my observations, bears a considerable resemblance to the Indian way of fighting. But these warriours of the church militant, whose fire I have so long sustained, and who, while they were too modest to show their heads, have sufficiently exposed the malevolence of their hearts, differ very much from the savages in one material point; they are far from being equally good marksmen; they have not taken a right aim; most of them have discharged little beside mud and dirt at me, from which no execution could be expected; and accordingly I find myself at last not wounded, but only bespattered. Nor am I under any apprehensions, that their filth will stick, much less, that it will prove mortal, however nauseous, or with how much fury soever it may have been discharged at me."

The reply, which he seems to have thought most deserving his attention, was one styled "a candid examination, &c." the author of which says, that the reason the "observations" had not "met with a full reply, and the writer had been suffered to triumph so long was, that they did not deserve the notice of either a gentleman or a scholar." So, as the Dr. remarks, "he, who now undertakes to give such a "full reply" to them, implicitly allows, that neither of these titles belongs to himself; which many, who read his "candid examination," will probably think the most candid part of it."

That there were abuses in the management of the society for propagating the gospel in foreign parts can scarcely be doubted. This truth was acknowledged by many of the less proselyting class of Episcopalians among ourselves. But whether these abuses arose from an insatiable desire in the society to establish the English church on a broad basis in New England, or originated in the false statements, and seemingly devout solicitations for missionaries, which were transmitted from this country, we undertake not to decide. It was on facts, that Dr. Mayhew founded his "observations;" and if he had always been able to distinguish between the views of the church, the proceedings of the

society, and the conduct of the missionaries, the church and society might have deserved less of his asperity, and the missionaries still have received enough.

On the whole, if we except an uncommon share of wit and satire, which seem to have been natural to him, we shall find him as fair, as most disputants. If he were sometimes severe, he was for the most part generous; and if his reasoning were sometimes subtle, it was rarely sophistical. Whether he, or his adversaries had the better side of the subject is a question, we have no disposition to determine. Like disputants on other subjects, both parties were probably in extremes.

"Non nostrum tantas componere lites."

It is worthy of remark, that the Dr. had one answer deserving his attention. Archbishop Secker did not forget, that he had once been a dissenter, and treated his opponent with dignity free from assumed superiority; treated him in a manner, which might have been expected from a scholar, a gentleman, and a christian. Dr. Mayhew was not insensible of the good spirit of this answer, so opposed to the malignity of those grovelling pamphleteers, whom he had already disposed of, or passed unnoticed, and replied with that respectful firmness, which his own integrity and the worth of his opponent dictated.

The effects of this controversy were indeed favorable to the party, which Dr. Mayhew espoused. It operated, as a powerful check on the society for propagating the gospel in foreign parts in pursuance of their system. They were afterwards more circumspect in their proceedings, and by their caution excited but small degrees of complaint.

In 1755 Dr. Mayhew published a volume of sermons on several important subjects, fraught with true evangelical piety, and clothed in language if not elegant, yet natural and perspicuous.

In 1760 were printed his sermons "on the importance of turning our feet unto the testimonies of God, and the reasonableness, advantage, and necessity of a serious consid-

ration of our ways." It is impossible to read these discourses without a conviction, that the author was deeply impressed with the danger of delay in religious concerns, and ardently desirous of guiding others in the path of God's testimonies.

Besides those writings of Dr. Mayhew, to which we have adverted, there may still be found a great variety of his occasional sermons and single discourses on useful subjects, in collections of tracts. Many of these are political, and afford examples of varied excellence, which the limit of this memoir prevents from being particularized. We hazard nothing in saying, that his works, if collected and published, would for ages preserve his memory in the church, of which he was a distinguished luminary, and would long be valued by his country, which he served with ability, and loved with tenderness.

## SKETCH OF VOLTAIRE.

THE following is the translation of a rare Morceau. The original was found in the memoirs of a virtuoso, of which I know of but one copy in this country. Whether the Abbé Llanglois were the writer or not, must be left to conjecture; but we find it thus introduced.

"Picked up at Paris....seems to be well understood...., communicated by Abbé Llanglois."

"You request of me the character of Voltaire, of which, you remark, you know nothing but from his works. That is much the same thing, in my opinion, as to know the author; but you wish to see the man. I will attempt to describe both the man and the author.

Voltaire is a little above the ordinary height. He is meagre and of a dry temperament, and has burning passions; his eyes are brilliant, indicating all the fire, which you find in his works. In gesture he is quick, even to a fault, and has an ardor, which, though unequal, sparkles, and dazzles you. A man so constituted cannot fail to be infirm; he is worn

out by perplexities, that originated in himself. Voltaire is pleasant by nature, and grave by regimen; open without freedom; politic without finesse; sociable without friends. He knows the world, and he forgets it; in the morning, an Aristippus, and at night, a Diogenes.* He loves grandeur, and hates the great; he is easy with them, but embarrassed with his equals; in his intercourse he begins with politeness, continues with indifference, and terminates with disgust. Possessed of sensibility without attachment, and voluptuousness without passion, he adheres to nothing from principle, and holds every thing by inconstancy. Rational without honesty, his reason is as unstable, as the folly of others; his wit is skilful, his heart unjust. He thinks of all, and ridicules all; immoderately licentious, he knows how to moralize, without having morals of his own; vain to excess, but yet more selfish, he labors less for reputation, than for gain, and though he is made to enjoy, he wishes only to hoard riches.

There is the man.....here is the author. Born a poet, his verses cost him little. That facility injures him; he abuses it, and makes scarcely any thing perfect. He writes with ease, ingenuity, and elegance, and after poetry, history is his sphere. He reasons little, and seldom enters upon abstruse speculation. Voltaire, in his last work, wished to imitate the manner of Boyle; even in censuring him, he labors to copy him. Some one has said, that to make a writer without reason and without prepossession, he must have no country and no religion. On this ground Voltaire has marched at a great rate towards perfection, for he cannot be accused of being a partizan of his nation; but is found on the contrary a singular being, something like those whimsical old men, those good people, who always applaud the past, and are discontented with the present. Voltaire is alway dissat-

* This antithesis is peculiarly happy, and characteristic of the fickle temper of Voltaire. Aristippus was a parasite of the great, and a flatterer of all. "Omnis Aristippum decuit color et status et res." "Diogenes the cynic" is proverbial. "Mordax cynicus" is the epithet, which a Roman satirist has appropriated to him.

isfied with his own country, and praises with incense that, which is a thousand leagues off. As to religion, it may be seen indeed, that he is undecided in his views; doubtless he would wish to pass for that impartial man, which he affects to be; but there is a little leaven of jesuitism in his works.* Voltaire has much foreign as well, as French literature; and that mixed erudition, so extremely fashionable at this day; he is a politician, a natural philosopher, a geometrician. He is every thing, that he wishes to be; but always superficial, and incapable of deep research; his genius however is always ready to touch upon subjects agreeable to himself. He has a very delicate and correct taste. Satirical, ingenious, but critical, he loves the abstract sciences, and no science discourages him; he chooses to pass for something more elevated, than a simple poet. He has been reproached with never being in a reasonable medium; sometimes he is a misanthrope, and sometimes a satirist; in a word, Voltaire wishes to be an extraordinary man, and his wish is gratified."

* What is here said of Voltaire's religion must be understood, as relating merely to the sect, which he favored; and therefore not implying in the author an attempt as vain, as it would be wicked, to make it believed, that he was in any degree attached to the Christian system.

## ANECDOTE OF VOLTAIRE.

MADAME DE TALMOND said to Voltaire, "I think Sir, that a Philosopher should never write but to endeavour to render mankind less wicked and unhappy, than they are. Now you do quite the contrary. You are always writing against that religion, which alone is able to restrain wickedness, and to afford us consolation under misfortunes." Voltaire was much struck, and excused himself by saying, that "he only wrote for those, who were of the same opinion with himself."

Tronchin assured his friends, that Voltaire died in great agonies of mind. "I die forsaken by Gods and Men," said he, in those awful moments, when truth will force its way. "I wish," added Tronchin, "that those, who had been perverted by his writings, had been present at his death. It was a sight too horrid to support. *Seward's anec.* vol. V. p. 274.

# REVIEW.

*Tableau du Climat et du Sol des Etats Unis de L'Amerique, par C. F. Volney.* 8*vo.* 2 *vol. Paris, an.* 12. [=1803.]

WHEN M. Volney published his Travels into Egypt and Syria, he remarked in the Preface, that, hesitating upon the direction, which he would travel, he had considered a Tour through North America, as very interesting, though for several reasons he then laid it aside. It seems however to have been a favorite intention, resumed and prosecuted with the first opportunity.

In the Introduction of the work before us, M. Volney observes, " when in the year 1783 I set sail from Marseilles, it was on a pursuit agreeable to my inclinations; and with that alacrity, and that confidence in others and in myself, with which youth is inspired. I quitted with readiness a place of abundance and of peace, to sojourn in a region of barbarism and wretchedness; with no other motive, than that of employing the restless and active season of youth in such a manner, as would procure me new information, and by its acquisition adorn my life, and advance my reputation. On the contrary, in 1795, when I embarked at Havre, it was with the dissatisfaction and disgust, which the spectacle and experience of persecution had excited. Grieved at the past and anxious for the future, I thought I might go, without distrust, among a *FREE* people, trusting that, as *a sincere Friend of* LIBERTY, I should find for my old age that peaceful asylum, I despaired of in Europe. With these views, I visited successively all parts of the UNITED STATES, making observations upon the Climate, the Laws, and the Manners of the People, with particular reference to social life and domestic happiness. The result of my observations and

reflections, considering *on one hand* the stormy and gloomy prospect, not only of France, but of all Europe, the probability of long and obstinate contentions, originating in the last struggles of declining prejudices with increasing information, and of superannuated despotism with youthful Liberty; and *on the other hand*, the peaceful and encouraging presage to the United States from the extent of their territory, the encouragement to settlers, the profits of industry, personal independence, and the mildness of the government, founded on its very weakness; I was confirmed in a resolution to become a resident in America. But in 1798 an epidemic disaffection with the French Nation, and the menacing appearance of an immediate rupture with France, compelled my departure, and the relinquishment of my purpose. I had reason also to complain of personal indignities, and of public attacks," &c.

His reasons for not becoming an inhabitant himself, and for dissuading other Frenchmen from such an intention, are principally stated in the following paragraph. "I say it with regret, but my researches have not led me to find in the Americans those fraternal and benevolent dispositions, with which some writers have flattered us. On the contrary, I have thought, that they retain a strong tinge of the national prejudices of their mother country against us; prejudices fomented by the wars of Canada; feebly altered by our alliance in their INSURRECTION; very powerfully revived of late by declamations in Congress, and by the addresses of the towns and corporations to the President, Mr. J. A****, in consequence of the late depredations of our privateers; and lastly encouraged even in the Colleges, by prizes for orations and defamatory theses against the French."*

From these circumstances, and imagining himself looked upon with jealous eyes, as a kind of governmental spy, M. Volney beheld every thing through the medium of partiality and prejudice, and returned dissatisfied from every excursion. His literary pride too was not a little wounded.

* See the prizes at Princetown, in 1797 and 1798.

In the note at the fourth page of the Preface he complains, that the homage due to him, *as a man of letters, and as a stranger*, was not paid him by some of those, who filled the highest offices. This will not surprise *us*, who remember, that, in his common conversation, he openly advanced *political opinions* directly repugnant to those, by which the administration of our government was influenced; and avowed *religious sentiments* disgusting to such, as entertain the least respect for Christianity.

The information, which is collected by a Foreigner in a short visit to our Country, must be very superficial and imperfect. Intelligent individuals indeed may communicate some particulars; but he may not always have access to the best informed. Even what he collects he is liable to misunderstand, or misrepresent. He brings with him his prejudices and his pride. He meets with local prepossessions and jealousies. He sees only the exterior; and that under many disadvantages. He explores but a small part of an immense continent; and that hastily. He is unacquainted with our history, and our language. He is therefore far from being able to describe with accuracy, or characterize with precision.

M. Volney labored under all these disadvantages; yet he discovers much discernment, and has thrown together, in tolerable order, many curious and interesting observations.

At the close of the Preface he gives notice, that he prefers spelling the names of persons and places, as they should be pronounced, agreeably to the power of the letters in the French alphabet. This is indeed a necessary premonition; otherwise we should be apt to stumble upon the "Grîn montains," and be led to mistake "Ouilsonville" for a French settlement on the "Ouabache." Like some Egyptian Magician, lately returned from the borders of the Nile, he converts our most beautiful rivers into "Souskouana," and "Delaouare;" inundates "Ouaterstrît;" and, by a wizard *spell*, so transforms some of our most respected friends, that we hardly recognize them again, in "Gen. Ouilkinnson,"

"Gen. Ouayne," "M. Ouellse," "M. Châ," and "M. Ouait."* We know not the propriety of thus changing *proper names.* It must create great confusion in Geography, and in History. And we believe, that even *M. VOLNEY* would deem it an indignity, if the American translator of his work should, governed by *his own authority*, declare it "*a description of the climate and territory of the United States of America, by MONSHEER* VORLNEH." Such a *misnomer* would be no more discreditable to this French philosopher, than it must be disgusting to the American people to find the name of the man, whose memory they delight to honor, distorted into VAZINGUETON or OUACHINNTONN.

Of the fairness and candor of our author an opinion may be formed from the following paragraph, in which he sums up the character of the inhabitants of the United States. "I could prove," says he, "by incontestible facts, that proportionably to the greatness of population, the extent of concerns, and the multiplicity of interests, there is not in the United States so much economy in the finances,† so much good faith in public transactions,‡ so much decency in public manners, § so much moderation in party spirit, nor so much care in the education of youth, ‖ as in most of the old states of Europe." The first Chapter is upon *the Geographical situation of the United States, and the superficies of their territory.* It contains some general remarks upon the boundaries, the number of acres, and the varieties of climate.

In Chapter II, *on the aspect of the Country*, he observes, that to an European traveller, especially to one, who like him was accustomed to the view of the naked regions of Egypt, Asia, and the borders of the Mediterranean, the prominent feature of the country in America has the wild ap-

* General Wilkinson, General Wayne, Mr. Welles, Mr. Shaw, and Mr. White.

† "Affaire d'Alger, et construction des fregates à 1,700,000 Fr. la peice."

‡ "Traité de JAY comparé à celui de PARIS."

§ "Affaire de M. LYONS en plein Congrès."

‖ "Scandaleux désordres du College de Princeton, et *nullité* des autres."

pearance of an almost entire forest, from the sea coast, growing more and more thick, as you penetrate farther. And he adds, that, "during the long journey I made, in 1796, from the mouth of the *Delaouare*, through Pennsylvania, Maryland, Virginia, and Kentucky, to the river *Ouabache*; thence north, across the N. W. Territory, to Fort Detroit, over Lake Erie to Niagara and Albany; and in the year following, from Boston to Richmond in Virginia, I scarcely travelled three miles together in open and cleared [déboisé] ground. Every where I found the road bordered with thickets, or shaded with large trees, the silence and sameness of which, the soil sometimes arid and sometimes swampy, trees fallen through age, or overturned by the tempests, lying and rotting on the surface; and the persecuting swarms of gadflies, musquetoes, and gnats, are not of those charming particulars, of which our romantic writers dream, in the smoaky cities of Europe."

Agreeably to this view of the Country, he divides the whole continent into three districts. 1st, "*The forest of the South*, which comprehends the sea coast of Virginia, of the two Carolinas, of Georgia, and of the Floridas; and generally speaking extends from Chesapeak bay to Saint Mary's, over a tract of gravel and sand, from thirty to fifty leagues. All this space, covered with pine, savin, spruce, cedar, cypress, and other resinous trees, offers to the eye a constant verdure over a most sterile soil; excepting that on the banks of the rivers, on lands, which have been made by the wash from higher grounds, and on the meadows, may be found strips, which agriculture can render productive." The second district, or *middle forest*, "comprehends the mountainous parts of the Carolinas and Virginia, all Pennsylvania, the south of New York, all Kentucky, and north of the Ohio as far, as the *Ouabache*; covered with various trees, which indicate a fertile soil." The third district, or *Forest of the North*, includes the northern parts of New York, the interior of Connecticut, Vermont and Massachusetts, to Canada; covered with hardy and resinous trees, &c.

"Observe now the general physiognomy of the territory of the United States. An almost entire forest; five great Lakes at the North; vast *prairiés* at the West; in the centre a chain of mountains, whose ridges run parallel to the sea coast, at the distance of from twenty to fifty leagues, turning to the east and west rivers of a long course, of a large bed, and a volume of water more considerable, than those of Europe; most of these rivers have falls, from twenty to one hundred and forty feet, and mouths as spacious, as gulfs; in the regions of the south, continued swamps for one hundred leagues; in the north, snows for four or five months of the year; upon a coast of three hundred leagues, ten or twelve towns built of brick, or of wood, painted in various colors, containing from ten to sixty thousand inhabitants; around these towns log houses, encompassed by fields of grain, corn, and tobacco, overtopped by trunks of trees, in many places burnt or stripped of their bark; the enclosures separated from each other by brush fences, instead of hedges; these houses and fields enveloped [encaissés] by enormous forests, diminishing in number and extent, as they become more remote, and appearing at last like the little squares of brown and yellow, on a green carpet. Add to this, a capricious and troubled sky; an atmosphere, by turns very damp and very dry, very misty and very serene, very hot and very cold; and a temperature so variable, as to give in one day the frosts of Norway, the heats of Africa, and the four seasons of the year; take these together, and you have a concise physical sketch of the United States."

Whether the portrait, our author has given, be a likeness or a caricature, those, who are best acquainted with the original, can judge. Such, as would examine more particularly his description of the mountainous nose (1,) the prominent cheeks (2,) the projecting chin(3,) the flowing eyes (4,)or the pestilential mouth (5,) may consult the following Chapters.

1. "*Configuration générale. Division naturelle du pays par les chaînes des montagnes. Elevation extrême et moyenne de ces chaînes.*" Ch. III.

2. "*Structure interieure du sol. Pierres et roches fondamentales occupants diverses regions.*" Ch. IV.

3. "*Sur la Floride.*" Eccl. § 4.

4. "*Sur les Lacs.*" Ch. V. "*De la chûte de Niagara et de quelques autres chûtes remarquables.*" Ch. VI.

5. "Du Climat, &c." Ch. VIII—XI. "*Des maladies dominantes aux Etats Unis, et de la fievre jaune.*"

In delineating the *general configuration*, Chapter III, he divides it into three long parallel regions, to wit.

1. *The eastern sea coast*, from Canada to Georgia, in width from twenty to seventy leagues. The surface rough and rocky in the northern parts, and level and sandy in the southern.

2. *The western region*, or basin of the Mississippi, from the Lakes to the Gulf of Mexico. In the Floridas the country is low, flat, and sandy, next the sea, and swampy more remote; farther towards the interior and on the Ohio, diversified into hill and valley, and very fertile; and towards the west, spread into immense *prairiés*, or natural meadows.

3. *The mountainous region*, consisting of that vast chain, which extends in almost parallel ridges from the mouth of Saint Laurence to Georgia. This great band may be computed at about four hundred leagues in length, and from thirty to fifty in width. This elevation has a very great effect upon the temperature of the two regions, which border upon it, which differ wholly from each other in climate, soil, and productions.

M. Volney says, the mountains are not so high, as the Alps and Pyrenees of Europe; and makes the following statement.

IN VIRGINIA.

| | *Mètres.* | *Eng. feet.* |
|---|---|---|
| *Otter Pic*, the highest mountain in that part, from the measure of *Mr. Jefferson.* | $1218\frac{2}{3}$ | = 4000 |
| *Rock fish Gap*, from the measure of *Mr. Jonathan Williams.* | 350 | = 1150 |

| | Metres. | Eng. feet. |
|---|---|---|
| The highest point in that vicinity, | 554 | = 1822 |
| The first ridge of the *ALLEGHANY*, near Staunton. do. | 577 | = 1898 |
| The second ridge, called *CALF PASTURE*. do. | 683 | = 2247 |
| The third ridge. do. | 822 | = 2706 |

IN MARYLAND.

As measured by *Mr. GEO. GUILPIN* and *Mr. JAMES SMITH*.

From Georgetown to Savage river, 218 miles, the general altitude is $352\frac{1}{3}$ = 1160 feet. Thence to a place called "Moses Williams," on the summit of the Alleghany, for a space of $8\frac{1}{4}$ miles, the level is $637\frac{1}{4}$ metres = 2097 feet.

| | | |
|---|---|---|
| Total, | 998 | = 3257 |

IN PENNSYLVANIA.

| | | |
|---|---|---|
| The height of the Alleghany, measured by *Dr. ROCHE*, [*RUSH.*] | $395\frac{2}{3}$ | = 1300 |

IN NEW YORK.

| | | |
|---|---|---|
| The *KATSKILL*, measured by M. *PETER DE LA BIGARRE*. | 1079 | = 3549 |

IN VERMONT.

| | | |
|---|---|---|
| *KILLINGTON*, measured by *Mr. S. WILLIAMS*. | $1049\frac{2}{3}$ | = 3454 |

IN NEW HAMPSHIRE.

| | | |
|---|---|---|
| The "*OUAIT HILLS*," [*WHITE HILLS*,] measured by *Dr. BELKNAP*. | 3040 | = 10,000 |

The whole making a mean of 700 or 800 metres, whereas the height of the *Alps* is 3000, of the *Pyrenees* 2700, of the *Andes* 5000, and of *Mount Lebanon* 2905.

In the IV *Chapter, on the internal structure of the Earth*, M. Volney thinks, that, from a careful examination, he is able to establish with exactitude the following arrangement of the Continent from the Atlantic to the Mississippi, into five regions, or different natures of soil.

1. *The granitic*, comprising all the north of America, from Long Island to Hudson's Bay.

2. *The region of free stone*, embracing generally the mountainous parts, from the Lakes to Georgia.

3. *The calcareous*, the whole of the North West Territory.

4. *The region of marine sand*, comprehending all the territory from Sandy Hook to Florida; the interior border is marked by a bank or ridge of Isinglass ["granite talkeux."] At this bank the granitic region commences.

5. *The region of the wash of rivers*, ["alluvions fluviales,"] or as *we* call it of "made land." This kind of soil is distinguishable at the mouth of the Susquehannah, Patowmac, &c. the west part of Georgia, and at and above New Orleans.

*Chapter* V, *upon ancient Lakes, which have disappeared*, contains an ingenious train of reasoning upon some very surprising appearances in the structure of the region beyond the Alleghany mountains, and between the Lakes and the Gulf of Mexico. From the whole, M. Volney thinks it evident, that many lakes have become exsiccated, by having found a passage for decanting off their waters; that the immense *prairies* were once lakes; and that the soil upon the banks of the present rivers was made by the alluvion, these great changes in the surface occasioned.

*Chapter* VI contains a particular account of *the Falls of Niagara*, and a comparison between their altitude and that of the falls of several rivers in the northern and western parts of the country, which correspond, to a great degree of ac-

curacy. From finding that the falls of Niagara wear every year a deeper channel, he concludes, that in process of time they will have worn a passage to the level of Lake Ontario, and thus produce an exsiccation above, analogous to the vallies on the Potomac, the Hudson, and the Ohio.

*Chapter* VII, *on Earthquakes and Volcanoes.* "Though the north part of America has been known to us but about two hundred years, yet this interval, so short in the annals of nature, is sufficient to prove by numberless examples, that earthquakes must have been frequent and violent there in former times, and that they have been the principal agents in the overturns, ["bouleversemens,"] of which the Atlantic coast presents striking and conspicuous appearances."

*Chapter* VII, *on Climate*, is arranged under several heads or statements, which particular observations are adduced to support. The first is, that "the climate on the Atlantic coast is colder in winter and warmer in summer, than under the same parallels in Europe." Secondly, "the daily variations are greater and more sudden on the Atlantic coast of America, than in Europe." Thirdly, "the climate on the banks of the Ohio and Mississippi is less cold, by three degrees of latitude, than on the Atlantic coast."

These propositions are in general well supported; but there are one or two assertions, which we know not how to admit; as, "From the forty third degree of north latitude, east of the mountains, to Albany, there are frosts in every month of the year, so that strawberries and cherries never ripen in those parts." We have eaten most delicious natural strawberries on the banks of the Androscoggin. Again the authority of Mr. *Châ* is cited, who, attempting to dig a well at Post Saint Augustin, about sixteen leagues beyond the mountains, in the month of July, found the ground frozen at the depth of three feet," &c. "Quoiqu'il l'eût entrepris en Juillet, il avait, dès le troisième pied, remontré le sol gelé; et le trouvant de plus en plus ferme, il avait été contraint d' abandonner le travail à une profondeur de vingt pieds." p. 169. "The whole of Autumn is serene, tem-

perate, and the most pleasant of all the *three seasons* of the year; for, *in all the continent of North America there is no spring.*" p. 163.

*Chapter* IX, *on the theory of the winds in the United States.* This is a very long chapter, and the subject appears to have been one, to which the Author paid great attention; but assuredly he had not a sufficient number of meteorological observations for a number of years to justify him in establishing a theory. We cannot go into all the details, and must pass them over with citing the following remark. "In Europe, especially in France and England, we complain of the inconstancy of the winds, and the variations they produce in the temperature of the air; but this inconstancy is nothing comparable to that of the atmosphere of the United States. I dare affirm, from a residence of nearly three years, that I never found the wind continue in the same point for thirty hours, nor the thermometer retain the same degree for ten hours. The current of the air is perpetually varying, not regularly round the compass, but from one point of the horizon to its opposite, from N. W. to S. and S. E. from S. and from S. W. to S. E. and from S. and S. W. to N. E. The changes in the weather are subject to like sudden contrasts. In the same day, even *in winter*, there will be snow in the morning, the thermometer at o (Reaumur,) and the wind at the N. E. and E.; towards noon, six or seven degrees, and the wind at the S. E. and by S.; and towards evening, one and two degrees below freezing point, and the wind N. E. *In summer*, two hours after noon, the heat will be twenty four and twenty five degrees, and fair weather; a storm of wind will come from the S. W. followed by rain for four or five hours; at six or seven, a cold and strong N. W. wind; and before midnight, the thermometer will sink to seventeen and even sixteen degrees. *In autumn* only, from the middle of October to the middle of December, there are found several successive days of westerly winds, with a serene sky. A state of weather rendered remarkable by its variety!"

A comparison is exhibited in *Chapter* X, between the cli-

mate of the United States and that of Europe, in reference to *the winds, the quantity of rain, evaporation, and electricity.*

On the quantity of rain he gives the following tables.

"There falls in a year,

I.

| *In* AMERICA. | *Eng. Inc.* |
|---|---|
| At Charleston, S. C. in 1795. | 71 4/5 |
| Yearly medium between 1750 & 1769. | 41 3/4 |
| At Williamsburg, in Virginia. | 47 |
| Cambridge, Massachusetts. | 47 1/2 |
| Andover, do. | 51 |
| Salem, do. | 35 |
| Rutland, Vermont. | 41 |
| Philadelphia. | 30 |

II.

| *In* EUROPE. | *Fr. Inc.* |
|---|---|
| At Petersburg. | 12 |
| Upsal. | 14 |
| Abo. | 24 |
| London. | 21 |
| Utrecht. | 27 |
| Brest, (no observation.) | |
| Marseilles. | 20 |
| Rome. | 28 1/2 |
| Naples. | 35 |
| Alger. | 27 1/2 |
| Padua. | 33 |
| Bologne. | 24 |
| Vienna. | 42 |

Hence it appears, that in Europe there falls, in the same space of time, less rain by one third, than in America; and yet Doctor Holyoke has cited twenty towns in Europe, which, at a mean of twenty years have had one hundred and twenty two days of rain, while Cambridge has had but eighty eight, and Salem ninety five."

A variety of facts prove the *evaporation* in America greater, than in Europe; and the *electricity* of the atmosphere still more considerable.

In the XI *Chapter* he examines into *the influence of the Moon upon the winds; the effect of the Sun upon their whole system, and upon the course of the seasons; and the changes produced in the climate by clearing off the forests.*

Having given this general analysis of the *first* volume, we defer the consideration of the *second* to another number.

[*To be continued.*]

*Discourses to young persons, by the late Rev.* JOHN CLARKE D.D. *minister of the first church in Boston.* 312 *pages,* 12*mo. Boston,* 1804, *bound; price one dollar.*

THIS volume is introduced to the public with a preface by the Editor, in which he pays a just tribute to the learning and professional talents of the author, and to the excellent spirit and manner of his writings. The object of this publication however is to promote early piety rather, than to enhance the literary reputation of Dr. Clarke, which is already sufficiently acknowledged. It contains seventeen discourses, selected from the posthumous manuscripts of the author.

Literary productions are to be valued according to the worth of their object, and the success, with which this object is pursued. That the morals and religion of the young are of the highest consequence to them personally, and to society in general, no one will controvert. That our author has done much for the advancement of youthful virtue and piety, none of his readers can deny. These discourses were preached at various periods of his ministry, and selected without regard to any special arrangement. But they are not deficient in the recommendation of any virtues, or religious graces, and on some, afford "line upon line and precept upon precept."

We think these discourses reflect honor both on the understanding and goodness of the author; on his understanding, because he has sought out the surest avenues to the youthful heart; and on his goodness, because he has conveyed, through those avenues, pure and exalted sentiments, enforced with an interest and ardor, which can hardly fail to produce the designed effect.

In the first discourse, we find an apology for devoting so great a share of his public labors to the young, founded on the importance of early piety, and the greater hope of suc-

cess in his efforts on the susceptible minds of the young, than on more advanced hearers.

On the importance of religion is the following comprehensive description of its ameliorating efficacy in the subjects of it.

" To such persons it is light in the midst of darkness; " ease on the bed of sickness; safety in the hour of danger; " and tranquility in times of the greatest confusion."

The discourse on the youth of fortune, who solicited our Saviour's direction for obtaining eternal life, is highly interesting. His character, without indulging too much conjecture, he has happily portrayed. The concern, which our Lord took in his welfare, his amiable deportment, his regular life, and apparent sincerity, are justly considered; the result of the interview feelingly deplored; and the whole relation applied to the young in a manner, calculated to recommend *his* virtues, and warn against *his* defects.

The following remark is to show the higher probability, that such a person is in the road to happiness, than the immoral and licentious; and that moral habits constitute the best preparation for religious faith and evangelical holiness.

" A man of his character is much nearer the kingdom of " heaven, than persons, destitute of morality. I have heard " it asserted, that there is more hope of the most profligate " and abandoned debauchee, than of a mere moral man. " Surely such a doctrine, as this, is not authorised from scrip- " ture. Have the advocates of it considered the consequen- " ces? Does it not virtually make Christ a minister of sin, " and his gospel an encourager of licentiousness? Does it " not involve in it this absurdity, that the old world, had it " been more abandoned, might have escaped the deluge? " And, that Sodom and Gomorrah were not profligate " enough to be proper subjects of God's sparing mercy?"

His discourse on duty to parents is fraught with true christian morality, and accompanied with engaging motives to discharge with fidelity those filial offices, which grow out of the connexion.

In treating of the benefits of parental religion, he has happily blended the reciprocal duties of parents and children, and enforced them by appropriate counsel.

The joy, given to parents and friends from examples of early piety, our author has set forth in a captivating view.

In dwelling on the importance of an early acquaintance with the scriptures, he has furnished useful lessons to parents and instructers, as it regards the most interesting method of communicating religious knowledge.

The restraints of religion, and its tendency to correct the follies of youth, constitute another of his useful topics.

We cannot refrain from expressing the peculiar delight, we have received from his sermon on remembering our Creator in early life. In this discourse, after an illustration of what is implied in the remembrance of our Creator, we find a strain of simple exhortation to the young, which we have rarely seen equalled. It furnishes an example of eloquence, glowing, yet without enthusiasm; engaging, yet altogether natural; persuasive, yet free from false alarm.

The following paragraph conveys to the young a caution to guard against forming their sentiments of religion from the characters of a certain class of its professors.

"It is your misfortune, that you form your ideas of the "nature and genius of christianity, not from the gospel it- "self, but certain extravagant characters among its profes- "sors. From some oddities peculiar to them you draw a "strange portrait of the religion, they profess; but how un- "reasonable a conclusion is this! It were far more philo- "sophical to charge it to the air, they breathe, the food, they "eat, or the raiment, with which they are clothed. With "what propriety can you go to such characters for an idea "of christianity? Who thinks of consulting a hospital for "the healthiness of climate, or a highway for the justice and "honesty of its inhabitants?"

Our author thus expresses his well grounded apprehension for the cause of religion.

"We come upon the stage at a time, when every thing,

" that looks like religion, is turned out of society. Immo-
" rality is no longer a monster of hideous mien; the un-
" profitable works of darkness have left their native cell, and
" appear unmasked at noon day; infidelity increases and
" multiplies; and atheism is no longer a singularity! Un-
" der such discouragements, no wonder few have sufficient
" steadiness to stand amid the crowds, and not be carried
" with the throng."

In his discourses on the religious obligations arising from pious education; on the conduct, which secures the favor both of God and man; on youthful sobriety; on the character of Daniel, as an example for imitation; on the means, by which the young may avoid the contempt, and ensure the respect of mankind; on the advantages of good, and disadvantages of bad companions; and on the influence of evil communications; he has offered to the young the highest motives for the discharge of those duties, which result from their relation to God, to their parents, and to society; exhorted them, in persuasive terms, to a life of sobriety and religion, and furnished them with means, by which they may effectually fortify their virtue and religion from the rude assaults of the corrupt and abandoned.

In treating on the progressive nature of vice, he discovers a profound knowledge of the human heart, illustrates the singular advantage of beginning life well, and shows the danger of small deviations from rectitude.

" Occasional falsehoods have been succeeded by a con-
" firmed disregard to the truth; occasional acts of dishon-
" esty have led to every species of injustice. Intemperate
" at times, men have become reconciled to the lowest degra-
" dation of their nature; one deliberate departure from
" the laws of chastity has been followed by all the crimes,
" which mark the libertine; anger in the beginning has be-
" come revenge in the end; and a disrespectful manner of
" conversing on the subject of religion has generated habit-
" ual blasphemy and impiety."

The last discourse is a pathetic and interesting one on

improving the present, as the accepted time and the day of salvation.

On the whole, we think these discourses well calculated to produce early virtue and religion; to give the young a sense of the dignity of human nature, the value of pure morals, and the infinite importance of religion. Of the style we would remark in general, that it is suited to the subjects, and to the persons, whose improvement was more particularly designed. Of the matter we hazard nothing in affirming, that it is truely valuable; and scruple not to say, that it abounds with useful lessons for parents and children, for instructers and pupils. If some blemishes should be found in the work, it should be recollected, that the discourses were not originally designed for the press; and, although the ability and fidelity of the Reverend Editor cannot be questioned, he might not think himself at liberty to correct every thing, which he deemed a defect.

"*Memoirs of the life of* Dr. DARWIN, *chiefly during his residence at Litchfield, with anecdotes of his friends, and criticisms on his writings, by* ANNA SEWARD." *Philadelphia*, 1804. 8vo.

THE writer of this volume has been for several years highly celebrated for her poetical compositions. We believe this is her first publication in prose. Dr. DARWIN formerly complimented her, as "the inventress of EPIC ELEGY," and we really think she might have done greater honor to herself, and to his memory, by a composition like those, in which she celebrated Major ANDRE', Captain COOK, and Lady MILLAR. Her prose is frequently encumbered by evident affectation; some of the sentences are tedious and obscure; and throughout the style does not possess that ease and simplicity, which would have been most suitable to narrative composition. Her remarks however are

generally apposite; and her criticisms on the poetry of Dr. Darwin discover good judgment and a refined taste.

Though the biographical sketch appears to be drawn with the affection of a zealous and warm friend, it exhibits evidences of impartiality, and unites justice with candor. Miss Seward neither spreads the veil of concealment over the failings and prejudices of the Doctor, nor rudely and unkindly denudates them for the sake of giving unseemliness to the whole portrait; but adopts the rule of the moral poet,

"Blame, where you must; be candid, where you can."

The Memoirs are limited principally to the period of Doctor Darwin's residence at Litchfield; that is, from the autumn of 1756, when he was twenty four years of age, to 1781, when he removed to Derby. From that time his fair biographer can only trace the outline of his remaining existence; but she informs us, that Mr. Dewhurst Bilsbury, his pupil in infancy, his confidential friend, and frequent companion through ripened youth, is now writing at large the life of Dr. Darwin.

From the work before us we learn, that the Doctor was somewhat above the middle size; his form athletic and inclined to corpulence; his limbs too heavy for exact proportion; that his face bore the traces of a severe small pox; and his features and countenance, when they were not animated by social pleasure, were rather saturnine, than sprightly. Even at early age he had a stoop in his shoulders, and wore the professional appendage of a large, full bottomed wig, which gave him an appearance of twice the years he bore. At a more advanced period his gait was embarrassed by a stiff knee. He stammered extremely; but whatever he said, whether gravely or in jest, was always well worth waiting for. Conscious of great native elevation above the general standard of intellect, he became early in life sore upon opposition, whether in argument or conduct, and always revenged by sarcasm of very keen edge; nor was he less impatient of the sallies of egotism and vanity. He sel-

dom failed to present their caricature in jocose, but wounding irony. Extreme was his scepticism to human truth. From that cause he often disregarded the account, his patients gave of themselves, and rather chose to collect his information by indirect inquiry, and by cross examination, than from voluntary testimony. That distrust and that habit were probably favorable to his skill in discovering the origin of diseases, and thence to his preeminent success in effecting their cure.

Doctor DARWIN avowed a conviction of the pernicious effects of all vinous fluid on the youthful and healthy constitution; and had an absolute horror of spirits of all sorts, however diluted. It is declared, that his influence and example have sobered the county of Derby to such a degree, that intemperance in fermented fluid of every species is almost unknown among its Gentlemen.

Professional generosity distinguished his medical practice. He not only diligently attended to the health of the poor, but supplied their necessities with food, and gave them readily every charitable assistance, their situations required.

In 1757 he married Miss *Howard*, an amiable and accomplished lady; and, eleven years after her death, he married the young and blooming widow of Col. POLE. He died April 18, 1802, aged 71.

The "Botanic Garden" was begun in 1779. "The verse, polished and modulated with the most sedulous attention, the notes involving such great diversity of matter relating to natural history; and the composition going forward in the short recesses of professional attendance, but chiefly in his chaise, as he travelled from one place to another, could not be the work of one, two, or three years; it was *ten* from its primal lines to its first publication." Miss SEWARD gives some curious particulars of the origin of this work, which was suggested by a poem of her own of 46 lines, written at the desire of Doctor DARWIN, and by him published with her name in the Gentleman's Magazine. "Yet he afterwards, without the knowledge of their author, made them the exordium to

the first part of his poem. No acknowledgment was made, that those verses were the work of another pen. Such acknowledgment ought to have been made, especially since they passed the press in the name of their real author. They are somewhat altered in the exordium to Doctor DARWIN's poem, and eighteen lines of his own are interwoven with them." She afterwards complains of the injustice of this plagiarism with evident dissatisfaction and chagrin.

The "Zoonomia" was commenced about the year 1771, and first published in 1794; and in 1796 he printed a small tract on "Female Education at boarding schools." On this latter work Miss SEWARD makes the following remarks. "Some good rules for promoting the health of growing children will be found on its pages, and they promised unfee'd attention from its author to the diseased in the school of the Miss PARKERS, for whose female academy it was written. On the whole however it is a meager work, of little general interest, those rules excepted; and with an odd recommendation of certain novels of no eminence to the perusal of young people. This was one of those follies of the wise, which daily present themselves to our surprized attention."

"Phytologia, or the philosophy of agriculture and gardening," was printed in 1800. "The Temple of Nature," a poem, is a posthumous publication.

On the atheistical principles of Doctor DARWIN, and on his "filmy, gawzy, gossamery verse," we forbear to remark in this place. Our opinions will be given in detail in a subsequent article.

*A compendious history of New England, designed for schools and private families. By* JEDIDIAH MORSE, D. D. *and Rev.* ELIJAH PARISH, A. M. *Ornamented with a neat map. Charlestown, Mass. 8vo, bound.* 1804.

EXPECTED originality and voluminous detail are not the only claims of a new publication upon the impartial attention of a reviewer. The man, who publishes a work, whether original, or compiled, enters into covenant with the public. He voluntarily renders himself responsible both to the present and future generation for the natural effects, which may result from his writings. In a country, where education and reading are diffused through all ranks, the responsibility of an author is raised, and the importance of works, prepared for general and common use, is greatly increased. It cannot then be denied, that in New England, where every man may read, elementary works and those, designed for schools, academies, and private families, sustain a high and distinguished rank. They are the manuals of our youth; and the impressions, received at this early period, are as important, as life itself. We cannot here refrain from deprecating the evils, which have already arisen through the prevalence of catchpenny grammars and other school books, whose authors are greedy of gain, or mere novices in the elements, they profess to teach.

The preface of the work, now under review, permits us to hope better things. A large proportion of the work was compiled several years since for the supplement to Dobson's edition of the Encyclopedia, and inserted under the article New England. This article our authors have been induced to revise, enlarge, and publish in its present form for more general benefit. They say in their preface, "we have endeavored faithfully to bring into view the most operative "causes, near and more remote, which led to the settlement "of New England, with the impelling motives of the im-

"mediate agents in this bold enterprise, and to trace the "steps by which she has risen to her present distinguished "rank in the political, literary, and commercial world. To "render the work interesting to youth, we have labored to "clothe our ideas in plain, familiar language, and to blend "entertainment with instruction."

They inform us, that many manuscripts as well, as printed volumes have been consulted, and their essence leisurely condensed into this little work. On this last circumstance the merits of so brief a history, embracing so long a period, must principally depend. If the facts are judiciously selected, well arranged and connected, clothed in a neat and familiar style, and frequently interspersed with amusing and instructive anecdotes of men and manners, we think the publication cannot fail of doing good.

We shall now pass through the work, mentioning some of its principal contents, and making those extracts, which our limits permit; that the public may determine in what manner the authors have executed their plan, and how far the work is deserving of general use.

The first chapter, containing a brief account of the discovery and settlement of New England, and the pestilence, which soon after prevailed among the natives, is introduced by the following just observations on the benefits, derived from the study of history.

"History has always been a persuasive method of instruct- "ing mankind. Many good men have in every age em- "ployed it for this invaluable purpose. Though precepts "and admonitions often have a commanding energy, an irre- "sistible influence; though the Pulpit will forever stand "unrivalled among the means of instruction and reforma- "tion, still history lends her alluring and powerful assist- "ance. Her salutary light is often of incalculable impor- "tance; she brings to view the exact fulfilment of scrip- "ture prophecies; she displays goodness in real life with "all its felicities, vice with all its miseries. Examples of "individuals great and good, of communities distinguished

" for integrity and success, powerfully persuade to an imita-
" tion of their virtues."

We find also in this chapter a tradition of the Norridgewog Indians, which may induce a belief, that the early hostility of the natives to our forefathers was not destitute of pretext, at least; in opposition to those authors, who suppose their cruelties to have been the dictate of natural disposition.

Chapter II contains the rise and sufferings of the Puritans in England, their flight to Holland, and the evils, they there experienced. This chapter has a very affecting narrative of the misfortunes and distresses of our ancestors in their first and unsuccessful attempts to exchange England for Holland.

Chapter III and IV give us the voyage from Holland to Cape Cod, the settlement of Plymouth, and the first Indian treaty with Massasoit. The groundless apprehensions and surmises of those, who first explored the forests, are very pleasantly described in the fourth chapter.

Chapter V, VI, and VII continue the history of Indian affairs, civil and internal regulations of the colony; they relate the difficulties with the mother country, the purchase of Massachusetts, foundation of churches in Salem, Charlestown, and other towns to the establishment of a church in Newbury in 1635, with other important facts. From chapter V we extract the following notice of a duel, fought at that early period in New England.

" The practice of duelling, which has never prevailed in
" New England, was introduced by two servants, who quar-
" relled, and fought with *sword* and *dagger*. Both were
" wounded, neither of them mortally. For this disgrace-
" ful conduct, they were formally tried before the whole
" company, and sentenced to have 'their heads and feet ti-
" ed together, and so to remain twenty four hours, without
" meat or drink.' In consequence of their penitence, a
" part of their punishment was remitted."

We select also a description of Boston, " written by a

"learned Englishman, who had visited Massachusetts, in "1633. 'Boston,' saith he, 'is two miles northeast of "Roxborough. The situation is pleasant, being a peninsula, "the bay of Roxborough on the south, Charles river on the "north, marshes on the backside, not forty rods over, so that "a little fence will secure their cattle from the wolves. The "greatest wants are wood and meadow land, which never "were in this place; their timber, and firewood, and hay "are brought from the islands. They are not troubled with "musketoes, wolves, or rattlesnakes. Those who live "here on their cattle, have farms in the country, the place "being more suitable for those who trade. This neck of "land is not above four miles in compass, in form almost "square, has on the south side a great broad hill, on which "is a fort, which commands the still bay. On the north "side is another hill, equal in bigness, on which is a wind-"mill: to the north west is a high mountain, with three "little rising hills on the top of it, wherefore it is called "Tramount. Although this town is not the greatest, nor "richest, it is the most noted and frequented, being the "centre of the plantations, where the monthly courts are "kept. The town has very good land, affording rich corn "fields, and fruitful gardens, sweet and pleasant springs. "The inhabitants keep their swine and cattle at Muddy "river, in the summer, while their corn is on the ground, "but bring them to town in the winter."

Chapter VIII contains among other particulars the establishment of a representative government, the enaction of a code of laws, and a biographical sketch of the excellent Mr. Higginson, the first pastor of Salem church. From this we extract an anecdote respecting the mode of his invitation to exchange Leicester for New England.

"The governor and company of Massachusetts Bay, in New "England, determined, in 1629, to send over some ships to "begin a plantation. Hearing Mr. Higginson's situation, "they sent two messengers to invite him to join their com-"pany, engaging to support him on the passage. These "messengers, understanding that Mr. Higginson was in

"daily expectation of officers to carry him to London, deter-
"mined to have a little sport. Accordingly, they went
"boldly to his door, and with loud knocks, cried where is
"Mr. Higginson, we must speak with Mr. Higginson.
"His affrighted wife ran to his chamber, entreating him to
"conceal himself. He replied, 'no, I will go down and
"speak with them, and the will of the Lord be done.' As
"they entered his hall with an assumed boldness, and
"roughness of address, they presented him some papers,
"saying, Sir, we come from London; our business is to
"carry you to London, as you may see by these papers.
"I thought so, exclaimed Mrs. Higginson; indeed all the
"people in the room as well as she were confirmed in their
"opinion, that 'these blades were pursuants.' Mr. Higgin-
"son soon found himself invited to Massachusetts by the
"governor, and company; he welcomed his guests, had a
"free conversation, and after taking proper time to ascer-
"tain his duty, resolved to cross the Atlantic."

From chapter IX, which gives us the settlement of New Hampshire and Maine, we extract the following general character of the settlers of New England:

"The first settlers of New England were certainly a re-
"markable people; of a character peculiarly adapted to
"those important designs in Providence, which they were
"to fulfil. They were destined to plant and subdue a wil-
"derness, filled with savage and ferocious enemies; to lay
"the foundation of a great empire; and this too under the
"jealous and unpropitious eye of their parent country. Ac-
"cordingly, they were enterprising, brave, patient of labor
"and sufferings, and possessed a firmness of spirit, and a
"zeal for religion bordering on enthusiasm. They had al-
"so among them their full proportion of the learned and
"best informed men of that age. A body of men more re-
"markable for their piety, more exemplary in their morals,
"more respectable for their wisdom, never before, nor since,
"commenced the settlement of any country. What have
"been considered as blemishes in their character seemed
"necessary in their situation. Inextinguishable zeal for

"liberty, was a prominent feature of their character. Not "the mad democracy of modern growth, but a rational and "safe enjoyment of civil and religious privileges, was the "great object of their pursuit. But a regard for religion "was their master passion, which swallowed up the rest; "this is evident, not only from their constant professions, but "from their customs, their institutions, their laws, and va- "rious other circumstances by which the character of a "community is known."

In chapters X, XI, and XII we have the settlement and early history of Connecticut, sketches of eminent characters, and some notice of the Quakers.

Chapter XIII has the settlement of Rhode Island and transactions with the Narragansets.

War with the Pequot Indians is the subject of the XIV chapter. The address of a Hartford minister to the troops under Mason and Underhill is a specimen of pathos and eloquence. The description of the attack upon the fort of the Pequots will reward the particular attention of the reader.

Chapter XV contains the interview between Uncas and Governor Winthrop and the foundation of Harvard College.

Biography and the settlement of towns are the principal subjects of chapter XVI.

Chapter XVII deserves insertion entire; but our limits prevent. It contains a correct, animated, and forceful character of the natives, who inhabited New England.

Chapter XVIII gives us the foundation of the society for propagating the gospel, and the exertions of Missionaries to christianize the Indians. The conversion of Wannalancet is particularly interesting.

Chapters XIX and XX contain the persecution of the Quakers and the history of Philip's war.

Chapter XXI relates the sufferings of the Colonists, their religious differences and the synods consequent thereupon.

In chapter XXII are contained the loss of the Massachusetts charter, the appointment of Sir Edmond Andros, some accounts of an Indian war at the Eastward, and the expedition against Canada and Nova Scotia.

Chapter XXIII furnishes some detail of the supposed witchcraft in Danvers and Salem in 1692. We find the following very just observations on that unhappy delusion.

"The people of Essex county had lived among the sav-
"ages; they had heard the narratives of Hobbamocko, or
"the devil, of his frequent appearance to them, of their
"conversations with him, and his sometimes carrying them
"off. These were the familiar tales of their winter eve-
"nings, which confirmed their opinions, roused their ad-
"miration, laid the basis of much superstition, and furnish-
"ed fuel for approaching terrors. The circumstances, at-
"tending the first strange appearances, were most unfor-
"tunate, and powerfully tended to give them currency.
"They first appeared in the family of their minister; he
"was credulous; this excited belief in others. An Indian
"and his wife were in the family; they were supposed
"adepts in the science of witchcraft, their opinions were
"important; to complete the misery, the physician united
"his suffrage; the evidence now in the public mind was
"conclusive. No wonder the alarm was sudden and ter-
"rible. Children not twelve years of age were allowed to
"give in their testimony. Indians related their own person-
"al knowledge of invisible beings, and women told their
"frights. The testimonies then received, would now be con-
"sidered a burlesque on judicial proceedings."

Chapter XXIV extends from the French war, which commenced in 1694, to the death of Governor Burnet.

Chapter XXV continues the history with notices of the taking of Louisburgh, the French invasion, the congress at Albany, and Braddock's defeat.

The XXVI chapter is devoted to the revolutionary war. The authors describe this interesting event with much brevity; conceiving perhaps, that so important a period of American history should be read by our youth in a more minute detail, than the limits of their volume allowed them to insert.

The two remaining chapters contain a geographical description of New England. There is annexed an appendix,

consisting of extracts from orations, delivered at the anniversary festivals of the sons of the Pilgrims at Plymouth, Mass. and several odes, composed for the same occasions.

We have thus presented our readers a concise view of the work. We think it cannot fail of becoming very useful in academies and families. To possess the information, it contains, is important to every one; and perhaps no history of its size contains so much. It will be seen that the religious features of our ancestors are more copiously and distinctly marked, than any others. Our authors could not well avoid this; for religion was the order of the day. It engrossed the whole attention; every other passion and object was rendered subservient. They have pourtrayed the eminent virtues and the peculiar imperfections of our forefathers with historic truth and filial affection. No disguise appears; no coloring is used. The style in general is plain and concise; the language simple, and, though sometimes figurative, sufficiently familiar. Having been originally written for a more extensive work, it undoubtedly sustains a higher rank, than it otherwise would.

Receiving such satisfaction from the matter, we are sorry to find the punctuation defective. We are not insensible, that different authors adopt different rules, by which to distinguish their members and sentences. But we conceive, that some general rules do exist, in which all are agreed, or would agree by devoting a little attention to the subject. It is the violation of these general rules, we would here notice. A correct, systematic mode of punctuation is certainly essential to perspicuity as well, as accuracy. If in the present case the errors have arisen from the neglect of the printer, who is often falsely accused, or from a hasty inspection of the proof sheets, we fear that in other cases errors have originated from the unjustifiable inattention of the authors.

The map is well executed, and so far, as we have examined, appears to be correct. In the higher priced copies of the work it is colored, and is very handsome.

A

TO THE EDITORS OF THE LITERARY MISCELLANY.

IN looking over the second volume of Dalzel's Collectanea Græca Majora, I found, at the close of his notes on Moschus, a charming Idyl of Meleager, the following translation of which you are at liberty to insert.

Meleager, a native of Syria, and an inhabitant of Gadara, lived about 150 years before Christ. He was the first collector of those exquisite morceaus of antiquity, which, with subsequent additions, compose what is called the Greek Anthologia. To this collection he added some highly polished poems of his own, and gave the work the name of Στέφανος, or the Garland. Many of these may be found in Brunck's Analecta Veterum Poëtarum Græcorum, 4 vols. 8vo. whence the following is taken. Many readers will be inclined to think, that Gray was not unacquainted with this Idyl, when he wrote the first stanza of his ode to Spring.

## Εἰς τὸ Ἔαρ. Εἰδύλλιον.

Χειματος ἠμείνων ἀπ' αἰθέρος ἀίσσομένοις,
Ποεφύρη μάλιστα Φαεσσίβοας ἄωρος ὤρη,
Γαῖα ϑ' ὑακίνϑῳ χλοερὴν ἐνύψατο ποίην,
Καὶ φυτὰ ϑηλήσαντα νέοις ἐκόμησε πετήλοις.
Οἱ δ' ἁπαλὴν πίνοντες ἀεξιφύτου δρόσον Ἠοῦς
Λειμῶνες γηθόσυνα, ἀνοιγομένοις ῥόδοισι.
Χαίρει τὴ σύριγγι νομεὺς ἐν ἄγρόσι λιγαίνων,
Καὶ πολιοῖς ἰξῖφοις ἐντέτριπται αἰπόλος αἰγῶν.
Ἤδη ϑ' πλώουσιν ἐπ' ὐγρὰ πόρτατα ναῦται
Πνοιῇ ἀπημαύρῳ Ζεφύρου λίπα καλπάσαντες.
Ἤδη δ' ὐάζουσι φερεσταφύλῳ Διονύσῳ
Ἀνθεῖ βοτρυόεντες ἐρεψάμενοι τρίχα κισσῷ.
Ἔργα ϑ' τιχνήεντα βοωγενέσσοι μελίσσαις
Καλὰ μέλει, τὴ σίμβλῳ ἰφήμεναι ἐργάζονται
Ἀσυκὰ πολυτρήτοις νιόῤῥυτα κάλπια κηρῷ.
Πάσῃ δ' ὀρνίθων γενεὴ λιγύφωνον ἀείδει·
Ἁλκυόνες περὶ κῦμα, χιλιδόνες ἀμφὶ μέλαθρα.
Κίμινϑ' ἐπ' ὄχθαισιν ποταμῶ, τὴ ὑπ' ἄλσος ἀηδών.
Εἰ ϑ' φυτῶν χαίρουσι κόμαι, τὴ γαῖα τέϑηλε,
Συρίζει δὴ νομεὺς, τὴ τέρπεται ὕπνομα μῆλα,
Καὶ ναῦται πλώουσι, Διώνυσϑ' δὶ χορεύει,
Καὶ μέλπει πετεηνὰ, τὴ ἀδίνουσι μέλισσαι,
Πῶς ὲ χρὴ τὴ ἀοιδὸν ἐν ὥρῃ καλὸν ἀῆσαι;

TRANSLATION.

## ON SPRING. An Idyl.

NOW Winter's storms, which chilled the sky,
Before the tepid breezes fly;
Smiling advance the rosy hours,
Strewing around their purple flowers;
Brown earth is crowned with herbage green,
And decked with bloom each twig is seen;
The rose displays its lovely hues
In meads, which quaff the morning dews;
His whistle shrill the shepherd blows;
His kids the gladsome goatherd knows;
E'en now I see the sailor's boat,
Wafted by gentle breezes, float;
And Bacchus' girls, with ivy crown'd,
Shout Io! through the echoing ground.
The bees in clusters round the hive,
Loaded with liquid sweets, arrive;
And, murmuring still in busy mood,
Elaborate their luscious food.
The race of warblers "pour their throats;"[12]
The blue wave wafts the halcyon's notes;
The swallow twittering flits along;
The white swan pours his piercing song;
And Philomela mourns the woods among.
Does then the green earth teem with gladness?
Has nature dropt her robe of sadness?
Do the swains pipe; the flocks rejoice;
The mountains echo Bacchus' voice;
The mariners their sails unloose;
The bees distill their luscious juice?
Has spring inspired the warbling throng?
——— And can't the poet make a song?

The following are four lines, intended to have been placed under a statue of Somnus.

Somne veni; quanquam certissima mortis imago,
Consortem cupio te tamen esse tori!
Huc ades, haud abiture cito: nam sic sine vitâ
Vivere quam suave est, sic sine morte mori.

*See Monthly Mag. vol. xv. p. 9.*

TRANSLATION.

Thee sleep, thou image just of death, I greet!
Come share my couch, and on my bosom lie!
Haste then; but leave me late; for O! how sweet
To live thus lifeless, and thus living die!

## DE VARIOLA VACCINA.

HUC ades, O! sævum corporis arcere venenum
Qui cupis, et morbi semina tetra gravis.
Ecce opifer præsens, facilè qui lenit acerbum
In venis succum, nec tibi membra dolent;
Aut pellit tristis simulacra fugacia spectri,
Atque animo prohibet gaudia abesse tuo;
Maturaque operâ prævertens tristia fata
Ægrotare vetat, nec doluisse sinit.

TRANSLATIONS.

*Hor. B. I. Od.* 38. *Persicos odi*, &c.

MY Boy, the Persian pomp I hate,
And chaplets wove with curious pain;
Cease then to seek, where lingering late
Some stranger rose may yet remain,
The simple myrtle we will wear,
Nor that with foreign leaves entwine;
When thou to me the wine shalt bear,
Beneath the close embowering vine.

*B. I. Od.* 5. *Quis multâ gracilis*, &c.

WHAT slender youth around thy charms,
Perfum'd with odours, twines his arms,
On blushing roses loosely laid,
Deep in some grotto's grateful shade?
Who bids thee bind thy auburn hair,
Thou Charmer negligently fair?
Alas! how soon will he deplore
Thy altered kindness, his no more.
The unskilful boy amaz'd will weep,
That storms deform the changeful deep.
What youth, now favored, hopes to find
Thee always lovely, always kind?

Deceitful fair one, he shall prove
The wind less wavering, than thy love.
Unhappy they, whose hearts you charm,
Who know not of your power to harm.
For me, escaping from the wave,
Favor'd by Neptune strong to save,
I in the temple of the god
A votive tablet have bestowed,
And the wet garments, which I wore,
When shuddering I attained the shore.

N.

## LITERARY INTELLIGENCE.

THERE is in the Press, and will soon be published by CUSHING and APPLETON, Salem, Mass. C. CRISPI SALLUSTII *Belli Catilinarii et Jugurthini Historiæ, &c.*

The publishers have given the following notice of their publication.

"The TEXT has been carefully revised, and collated with three of the best editions of this author; and unwearied pains are taken in correcting the press. They believe therefore, that this edition will be found as free from errors, as any classical work, ever published in this country.

"The NOTES are chiefly selected from those of the edition '*In usum Delphini.*' The redundancies of that Commentary are expunged, and many additional Annotations inserted from Commentators and Philologists of the first authority.

"To give a greater value to this edition with the more advanced scholar, the VARIOUS READINGS of the most importance are occasionally pointed out in the notes.

"With students of a younger class, and particularly those, who are to finish their education at the *University in Cambridge*, this edition will, it is presumed, obtain a decided preference. By a late Regulation, a knowledge of Sallust has been made a prerequisite to admission into that seminary, and the present edition was originally undertaken at the request and with the approbation of the Governors of that Institution, and has been superintended by a gentleman, lately a member of that Body.

"With respect to the typographical execution, the Elzevir editions of the Classics have been made the model, as to the arrangement of the page, and size of the character. The impression is from a new and handsome type, on paper of a superior quality.

"The publishers therefore feel great confidence in announcing the present edition of this 'first of historians,' as the most useful for scholars of all ranks, that has appeared in this country."

REV. ABIEL ABBOT of Beverly proposes the publication of "an Essay on the Pentateuch, in questions, notes, and "reflections of a practical nature; designed particularly for "the young." The following extract from the Prospectus will convey an idea of the work.

"The design of the *Questions* is to call particular attention "to important facts of the sacred history, to undoubted promises and types of Christ, and to prophecies, already verified "by events, or now accomplishing before our eyes. The design of the *Notes* is to cast light on the subjects of such questions, as it might be difficult for the young and persons not "versed in sacred criticism to answer; and also to urge the "application and improvement of instructive facts, and affecting examples. The *Reflections*, placed at the close of each "of the five books, are intended to present a concise retrospect "of them, particularly comprising evidences of their divinity."

PROPOSALS are issued by the Rev. T. M. HARRIS, for publishing "the Journal of a tour into the Territory North-"West of the Alleghany mountains, made in the spring of the "year 1803; with a geographical and historical account of that "State of Ohio;" to be illustrated with three original maps, a ground plat of Marietta, and a view of the ancient fortifications and mounds in the Muskingum.

The author exhibits the following Prospectus of his work.

"The JOURNAL is divided into two parts. The *first* commences at Stratsburg, in Pennsylvania, at the foot of the Alleghany Mountains. A particular account is given of the "route across the mountains; of the sublime views, they exhibit; of the little towns, embosomed in their valleys; and of "the head waters of several rivers, which hence take their rise.

"Next the Alleghany, Monongahela, and Yohiogany rivers "are described, and some account given of the towns upon their "borders; also of Pittsburg, Wheeling, and the settlements "upon the Ohio; with reflections upon the picturesque scenery, "presented in passing down the river to Marietta.

"The *second part of the Journal* describes the towns, through "which I passed on my return, and the mountains on the "Chambersburg road.

"After this follows what makes a principal part of the vol- "ume, a Geographical and Historical Account of the State of "Ohio, under the following heads; Boundaries, quantity of "land, &c. Face of the Country, Soil and Productions; Cli- "mate; Minerals; Rivers; Fish; Counties and Towns; "Population; Navigation, Ship building, &c.; Exports; An- "tiquities; Curiosities; Government; History; Indian "wars, &c. &c.

"The accounts of the Western Territory, which have as "yet been published, are very brief, imperfect, and wrought "up with many exaggerations. The author of *this* work has "been careful to make fair observations, and collect correct in- "formation; and he has endeavored to give such a statement, as "will convey a just and interesting description of the region "he visited. And he hopes that, besides the entertainment to "be expected from a book of Travels, the volume will prove "no inconsiderable accession to the Topographical knowledge "of our Country."

## *Note to the Review of Volney, page* 178.

WHERE Mr. Volney gets his information, that the rain, which falls in Salem annually, is 35 inches, does not appear. Most certainly there is no spot on our seacoast, where so little rain as 35 inches falls in the year, *communibus annis*. If he had stated the quantity at 45 inches, he would probably have been much nearer the truth. Dr. Holyoke no where asserts any thing, that can lead to such a conclusion. It is probable too, that he is still farther from the truth, when he states the quantity, which falls at Philadelphia, at 30 inches, as there is a Register, which gives 45 inches in a year.

The average depth of rain, which falls in Europe, by the table, which he has exhibited, is short of 26 inches; and by the same table there falls in N. America upwards of 43 inches. His inference is, "Hence it appears, that in Europe there falls, in the same time, less rain by one third, than in America; and *yet*, Doctor Holyoke has cited twenty towns in Europe, which, at a mean of 20 *years*, have had 122 day of rain, while Cambridge has had but 88, and Salem 95." This quotation is incorrect. Where he mentions 20 *years*, Dr. Holyoke's words are "*for 7 years*." There is an ambiguity in the word *yet*, which may imply a censure, as it may be designed to show an inconsistence in Dr. H's account of the matter; but no more may be intended, than that, "although so much more rain falls in America than in Europe, yet Dr. H. has shown, that in America they have much fewer rainy days, than they have in Europe." If this be the writer's sense, it is exactly conformable to Dr. H's ideas.

# LITERARY MISCELLANY.

## PRIMITIVE HISTORY.

CHAP. II.

[Continued from page 112.]

*Events from the Creation to the Flood.*

IF we are right in assigning this time to those great works, we may be able to explain some of the principal devices.

In the island Elephanta near Bombay is a stupendous excavation in the living rock. The great hall of this temple or palace is about one hundred and thirty five feet square. Pillars of the original stone are left in suitable ranges to support the roof. The ceiling is cut in imitation of a wooden building, and represents beams and pannels. The columns are elegantly sculptured; and the sides of the hall as well, as those of the smaller apartments, are covered with figures in high relief, but few of which have been copied. Those at the end opposite the entrance have been copied and several times printed. The figure is a colossal bust about eighteen feet high, and bearing three heads. The middle one, seen in front, is said to represent Brahma, or the creative power; the profile at the right is assigned to the destroyer, as that at the left is to the restorer. The probability is, that they were designed under these characters to represent Adam and his two sons Cain and Seth. Abel died before any arts of this kind were in sufficient progress. Cain was probably dead before this work was executed. But small models in clay were easily formed, like the plaister busts of modern times. It was for his interest, that he should be extensively known to his own people, that they might avoid the divine vengeance, denounced against the person, who might kill him. It is easy to conceive, that his fear of

strangers would induce him to encourage his own nation, like himself, to live in towns, which, being fortified, every stranger, who entered, would be known. This is the policy, that from time immemorial has been pursued in the same country, and probably originated from him. A nation, brought to live in this manner, would invent and improve many arts, that never would be practised by a roving or scattered people. Hence we are able to account for the early perfection of certain arts in China, while their fear of strangers has prevented arts of modern date from being introduced. But we insensibly forsake the cave at Elephanta.

The progenitors of mankind being treated with respect, and statues placed in the temples, and smaller ones in private houses, their countenances became associated with the particular branches of power, which they exercised. Thus the three heads of the bust at Elephanta were originally designed to perpetuate the remembrance of individual men, but afterward used to designate certain powers of deity, or distinct gods presiding over different departments, as Brahma, Seva, and Vishnu, the creator, destroyer, and restorer.* They have a device of a later date, comprehending a group of four heads crowned, and holding in its hand a book and a sea shell. It sits on a lotos, and is coupled with sea monsters and other articles relating to the flood.† The editor of Calmet's dictionary just published has given us the group, and states his opinion in the following words. "No. 3 is "from an Indian *picture*, and is usually said to be Brahma, "sitting on the lotos after the deluge. My idea is, that it "is an allusion to Noah and his three sons, as the govern- "ing powers of mankind after that event."

In the Tentyrite planisphere, to which we have assigned the same date, we find the bow and arrow, the scythe, and persons, sitting on chairs. These implements all imply me-

* See plate in Asiatic Res. 8vo, vol. IV, p. 424.

† See Salmon's mod. hist. vol. iii, p. 182, plate, and Calmet's dict. frag. 152 cherubim pl. 4.

tal, or the use of metal. The chairs are of the same height and form, as some of those in the caves of Thebes.*

At the beginning of the eighth century we find the government assuming a more regular form. A dignity denominated *Rishi* first makes its appearance. It is not perfectly defined, but appears to include the offices both of teacher and civil governor, or a delegate of the Menu with a more confined jurisdiction. The Hindoo writers divide the whole old continent into seven great peninsulas, and we do not find the Rishis to exceed seven at any one time. When mentioned collectively, they are called the *Seven Rishis*. As we frequently find them in different parts of the world, it raises a presumption, that one was allotted to each great peninsula, but transferable at the pleasure of the Menu. As they were the predecessors of the present Rajahs, or tributary kings of India, it is probable that the Rajah is merely a corrupt pronunciation of Rishi, to which the orthography is conformed.

At the same time the written law first appears. Enoch, son of Jared, celebrated for his piety in the scriptures as well, as in the Hindoo books, has the credit of inventing writing and astronomy, and of being intrusted with the Vedas, or written law of God. Different nations call him by different names. His proper name was Enoch, and the other names complimentary or descriptive terms.† He is called Edris, Hermuz, and Thrice favored by the Arabians, and by the Greeks Hermes Trismegistus. "The word "Hermuz is the same, as the planet Mercury; and because "he gave great application to the instruction of others, he "was called Edris; and, from being endowed with the gifts "of prophecy, philosophy, and legislation, he was styled the "*Thrice favored*; and the philosophers call him the third "teacher. The science of astronomy and the arts of writ-"ing and sewing clothes are amongst the number of his in-"ventions. And the pyramids of Egypt, which are com-"monly called the *Domes of Hermen*, were erected by him.

* Plates to Denon's travels in Egypt.

† Khondemeer's hist. world in Asiat. Misc.

"He also introduced religious wars and the custom of "making prisoners of the unbelievers." This passage is quoted, notwithstanding several improbabilities contained in it, to show the exalted opinion, entertained of him by the Orientals, and to identify Enoch and Edris.

He was also called * Atri, and Idris, and went missionary from the abode of the Gods on the summit of Meru, or a place of sanctity and public worship on the mountains in the north of India, to communicate the Veda to the inhabitants of the sacred islands of the west, and afterward to the banks of the Nile; whence he returned to India and built the city Nagara, or Deva Nagara, which stood about a hundred miles S. W. of the modern Cabul. During his residence in the sacred islands, the place of his abode acquired the name of Atri-stan, the place of Atri or Idris. The only name, that I can find in Europe, which appears to have any relation to Atristan, or Idristan, is Dresden. By the former name it is described to be on a high mountain not far from the sea shore. This description does not apply to Dresden at present, whatever it did in the time of Enoch.

While in Africa his principal residence was at a place, called the white mountain, suspected to be the same with the white promontory near Cosire by the Red Sea. His name is traced among the inhabitants of Meroe above the confluence of the Nile and Tacazzé.

This great man was born according to the chronology of Moses in the year of the world six hundred and twenty two, and, after instructing mankind during the principal part of a life of three hundred and sixty five years, having carried the law among the posterity of Cain, settled in Europe, and those of Seth, who had planted in Africa, he was translated to the upper world from the forests west of India and in the southern parts of Persia in presence of a number of witnesses. So memorable an event gave name to the place, which was afterward denominated from him *Anuctha*.† In this point

* Mr. Wilford's essays in the 3d and 5th vols. Asiat. Res.

† See Wells' sacred geog. vol. I, p. 49 and the map.

the Hindoo writers confound him with Enos or Dhruva, son of Seth, who lived many years after this time, but, as the Hebrew chronology is followed in the present work, it becomes necessary to restore the translation, which they ascribe to Enos, to his descendant Enoch. This event took place in the nine hundred and eighty seventh year from the creation.

In his labors to instruct mankind he was assisted by three of his sons. Somma accompanied him to Europe. Datta or Dattatreya went to Africa. This renders Mr. Wilford's opinion, that Datta is the *Toth* of the Egyptians, or the first Hermes more probable, than the opinion, we lately quoted from Khondemeer, that this character belonged to Enoch. Another Thoth lived after the flood, who was eminent for some of the same kinds of learning, who must not be confounded with Datta, though he too taught the Egyptians. His third son, Durvasas, appears to have been a worthless character.

During the whole of the eighth century and part of the ninth, human affairs appear to have been in a very progressive and flourishing state. The numerous bays and inlets, that indent the shores of Europe, were very favorable to forming a maritime power and to the promoting of commerce. Accordingly we find that fleets grew up, which were afterwards applied to the purposes of annoyance and hostility, by which they did more hurt, than was a balance for the good, produced by their proper application. It does not however appear that the first wars were carried on by sea. The earliest quarrels appear to have a different origin.

About the middle of the ninth century Adam had so far advanced in life, that he found it necessary to associate his son, Seth, in business with him; if not as his colleague, probably as his principal Rishi; and Seth reposed great confidence in his eldest son, Uttama, who was a man of pleasure, and whose education had been neglected. Uttama was out upon a hunting excursion, when he fell in with a party of *Cuveras*, and in a quarrel with them was killed. It seems that a great place of worship, and favored with an oracle, was situated in the mountainous country in the north

part of India. The particular mountain was called Meru, and now Mercot, near Cabul, and is part of a large range. This is supposed to have been the principal residence of the patriarchs, as the ancient books frequently mention people, as going there to obtain justice. But I think it could have been only their summer residence, however people might resort there at other seasons to consult the oracle, or to perform their devotions. This alone would be a sufficient reason for keeping a permanent office in that part of the country, although it should not be the principal residence of the chief ruler. Their winter residence was more probably near the eastern bank of the Indus, as it then flowed farther southward, than its present mouth, the sea having since encroached upon its shore. There is a grotto at Gaya near the eastern bank of the present Indus, that still bears the name of the *Cave of the seven Rishis*, where they probably assembled to advise public measures. The great excavation in the island of Elephanta was probably a summer palace for the patriarch, being then attached to the continent, and at a considerable distance above the mouth of the Indus. The rencounter of Uttama with the Cuveras was probably during the summer residence among the mountains. The Cuveras appear to have been a part of Jabel's tribe, who were allured by the beauty and wealth of a cultivated country to enter it for the sake of plunder. They succeeded so far, as to kill Uttama, and make good their retreat with their booty. Dhruva or Enos was recalled by his father from the banks of the Jumna, and restored to favor. Seth resigned in his behalf, and Enos went with a large army to chastise the Cuveras, and to recover the prisoners and property. Many were killed on both sides, but by the interposition of Adam peace was at last restored. This is the first formal war, of which we have any account, and in point of time agrees best to the middle of the ninth century. The people called Cuveras were also called Yacshas, and their chief Cuvera.* They had an alphabet of their own, called *Yacsha lipi*, yet they

* Asiat. Res. vol. III, p. 69.

were a barbarous people, like the present Tartars, who have perhaps in general attained the same degree of improvement.

After this time disorders and wars became common. Robbers secured the fastnesses of the high ridge of mountains, which divides Asia from east to west, whence they made frequent descents upon the plains at the south, and carried off the inhabitants as well, as their cattle and other goods. The greater princes had adopted the style of the *sons of God*, and in this they were imitated by the heads of smaller tribes. They bore no resemblance to the moral character of the Deity; but, though their whole conduct was rude and brutal, they adopted titles expressive of merit. Among the prisoners the handsomest women filled the seraglios of the chiefs.* Their progeny, not having any regular succession, followed the occupation of their parents, enlisted followers, or adopted them from among the prisoners, and became robbers of renown. Copying the titles of the patriarchal officers, Devas and Devatahs, the chiefs of mountaineers according to their power, assumed those grades of dignity.† In such a state arms necessarily became a distinct profession, and an army was requisite to repress these continued incursions. These robbers from the mountains are the angels, said in the book of Enoch to descend on mount Hermon, and to seduce the daughters of men.‡ This book still remains a part of the Ethiopic Bible, and in Abyssinia is much valued for its sublimity. It is all in the inflated style of oriental oratory, and so little adapted to the taste of European readers, that it has never been translated, though nearly thirty years have elapsed since Mr. Bruce carried several copies of it to Europe.

The disordered state of the countries near the mountains of Persia and Syria made it necessary not only to have troops among them constantly, but to provide safe places of

* Gen. vi, 1—4.

† These titles are written and pronounced *Dew* and *Devtah*. Mr. Park found in Africa the last of them, which he writes *Dooty*, to be still the title of the headmen in the villages.

‡ Whiston's authentic records.

retreat to secure their valuable property. This accounts for the great number of artificial grottoes in Syria and Palestine; a fashion, which the Hebrew nations found it necessary to follow many centuries after this, when they were under the government of their Judges. Thus things went on to the end of the tenth century.

In the year 930 Adam died. Seth had retired; and, though Enos remained awhile at the head of affairs, yet they continued to grow worse every day. A man, who had spent much the largest portion of his life in the retirement of a hermitage, was not likely to have either the enterprise or judgment, necessary to conduct in chief the business of a vast empire. The officers of the army would not respect him, and he would hardly be esteemed by the civil list. It was found necessary to have a man of more energy, and Jared, whom the Hindoos call Chacshusha, was promoted to be the successor of Adam. He was born in the year 430, and was five hundred years old when his predecessor died. It is probable that Enos was tried in the supreme command for some years, till experience showed his habits to be of a different kind from those, adapted to civil government, or a state of war. We may therefore place the elevation of Jared about the year 950, when he was five hundred and twenty years old. Whatever might be Jared's abilities or exertions, and however great, he was unable to stop the growing evil. His northern provinces were kept in constant alarm. The invaders often effected their retreat without a skirmish, and loaded with booty. Often they surprised his forts, and slaughtered or carried captive his garrisons. These things were to be expected in a state of war. Still there remained extensive and fertile countries in India, Persia, Mesopotamia, Syria, and Africa, which retained their allegiance, and supplied ample revenues for the support of his government. From the coasts of Syria, Palestine, and Africa the merchant ships had for three centuries carried on a lucrative trade to the ports of Europe.

[*To be continued.*]

# LITERARY DISSERTATIONS.

*No. III.*

## ON THE TALMUD.

"Qui in scriptis Talmudicis et illis, quæ allegoricum docendi genus sectantur, sunt versati, ii nôrunt quàm illi ament breviter, concisè, tectè, et ænigmaticè quasi, animi sui sensa proferre, et undiquaque occasionem captare, utilis et moralis sententiæ eliciendæ et proponendæ; in multis etiam controversis quæstionibus, de quibus inter se digladiantur et disceptant, tali aliquo dicto sententias suas sæpe ferre et pronunciare solent."

BUXTORF. *Florileg. Hebr.*

THE famous Rabbi *JUDAH HAKKADOSH*, or *the Holy*, was born at Sephoris, a city of Galilee, A. D. 136. He was Prince of the captivity, or Chief of the Jews after the destruction of Jerusalem and the Temple. Having acquired great reputation by his profound knowledge of the ancient ritual, his opinion was consulted in all matters of doubt or controversy concerning the sense of the law and the correctness of ceremonial observances. Apprehensive that, as the Jews were dispersed through so many Provinces, and as most of their schools were interrupted or suppressed, the people would be in danger of forgetting some of those precepts, which had hitherto been transmitted only by oral direction,* of receding from immemorial practices, or of becoming less exact in the administration of rites, he judged it best to reduce to writing *the Traditions of the Elders*, and to form a methodical digest of the canon law of the Hebrews. Accordingly he composed a work, which is called the MISHNA, the *repetition*, or second Institute. It is not only a recital of things remembered and a statement of customs, rites, and ceremonies in general practice, but a compilation of tracts by eminent Doctors of the law, "written aforetime

* Consult Exod. xiii, 14. Deut. vi, 7. and I Chron. xvi, 9.

" and venerated for their antiquity." The style of the work shows that the attempts of learned men, at the time of its composition, to restore the purity and dignity of the Hebrew language, had not been unsuccessful.*

No sooner did this great work appear, than it was received with profound veneration by all the Jews. The learned Rabbis made it their chief study, and employed themselves in writing dissertations upon it.

A complete commentary was composed by the venerable Rabbi *JOCHANAN*, who presided in the school at Palestine eighty years. It was finished about the year 300. Its style is barbarous and obscure, and at the present day hard to be understood even by the most learned of the Jews themselves; but it contains many important elucidations of the customs, manners, and opinions, which had become national characteristics of the Jews.

After the death of the Emperor *ANTONINUS PIUS* a fresh persecution broke out against the Jews, and their academies within the Roman empire were suppressed. Many fled to Babylon; and there in the fifth century *R. ASA*, who had presided forty years in the school at Sara, published a second and more particular commentary on the Mishna. In this there is less barbarism and obscurity, but more trifling and ridiculous explanations, than in that, composed by *R. JOCHANAN*. It soon however gained an ascendency over the Jerusalem Commentary, and supports its credit among the modern Jews.†

These writings are stiled GEMARA, or *supplement*, because by them the Mishna is fully explained, and the whole *traditionary doctrine* respecting the Jewish Law and religion completed; for the Mishna is the *text*, and the Gemara the *com-*

* SURENHUSIUS published the original with a Latin version and the commentaries of MAIMONIDES and BARTENORA at Amsterdam, in six volumes folio, between the years 1698 and 1703. A translation into German was made by RABE, and printed at Onolzbach in 1760, in six vols. 4to. The biblical student will take most satisfaction in consulting the edition of SURENHUSIUS.

† Since the invention of printing these commentaries have been several times published. The first makes only one volume, but the second fills six large folios.

*mentary*; and both together form what is called the TALMUD, or *Doctrinale*.*

The learned MAIMONIDES has made an abridgement of these voluminous explications under the title of JADHACHAZACAH, in which he has comprised the most judicious and valuable remarks. This elaborate work is alike distinguished by the importance of the matter, the perspicuity of the style, and the regular and systematic arrangement of the topics.

Though there are many absurd constructions of the law and some ridiculous stories, interspersed in the Mishna, yet there are frequent paragraphs and several entire treatises, full of just reasoning and good sense. The *Pirk Avoth* deserves this character throughout. It contains the sentences of the fathers, collected by ELIEZER, who lived in the time of GAMALIEL the second. The celebrated RELAND considered this a work of great value;† and says, that when he met with any difficulty in the Hebrew text of the Bible, the explications of this Jewish Doctor appeared to him more satisfactory, than those of the "GREAT CRITICS," or any other commentators. Dr. BARNARD also in his notes to Josephus remarks, that "though the Gemara is full of trifles "and fictions, the Mishna is a treasure of information res-"pecting the rites and customs of the ancient Hebrews as "far, as they could be preserved by tradition," and he might have added *by constant usage*, "after the destruction of the "Temple. Therefore its authority is of great service in il-"lustrating many things in the sacred writings."‡

As an apology for the frequent insertion of stories and fables in the writings of the Rabbins, it may be remarked that *MAIMONIDES*, *MENASSEH*, *BEN ISRAEL*, and other of their most learned writers inform us, that the custom of illustrating truth by *parables* and *allegories* was the taste of their countrymen, and the common method of communicat-

* Prideaux, vol. II, p. 270.

† *Præfat. in Analecta Rabbinica.*

‡ See also the testimonies of FABRICIUS *Bibliographia Antiquaria* and of the learned LIGHTFOOT *Horæ Talmudicæ.*

ing knowledge among all the eastern nations;* that therefore it would be as unfair to understand these *literally*, as to quote the fabulists of other nations with a design to prove that *they* were so credulous, as to believe that the beasts formerly talked and reasoned together.

From the neglect, into which these ancient books have now fallen, the writer has no idea that any thing he can say will recover them; nor has he a wish to vindicate their corrupt glosses, their absurd speculations, or visionary rhapsodies. He can only say for himself, that he has consulted them with advantage; and has found that the *MISHNA* in particular contains many things, which authenticate the antiquity of the books of the OLD TESTAMENT, afford considerable light to those prophecies, which relate to the MESSIAH, and agreeably elucidate several national customs, manners, and proverbial expressions, alluded to, or cited in the NEW TESTAMENT.

* So JEROM says, "Familiare est Syris, et maxime Palestinis, ad omnem "sermonem paraholas jungere."

## RETROSPECT OF THE EIGHTEENTH CENTURY.

[Written in the summer of 1800.]

*No. III.*

### POLITICS.

AS a political era the eighteenth century is eventful. The first fifty years contain little new. The different nations of the globe pursued their ancestorial policy. Contented with their old establishments of government, whether royal, aristocratic, or popular, their malady was jealousy of neighbors, and their business encroachment. The result of this jealousy and ambition has been continual war. In this age, as in all preceding, innumerable human beings has this besom swept from the stage of life. Who can contem-

plate its havoc without mingled pity and indignation. War is massacre legalized, and called glory. The heart recoils at the recital of personal murder, and imagines in the stores of heaven "a bolt, red with uncommon vengeance to blast the wretch," whose hands are reeking with a brother's blood. Shall then a drop of heaven's mercy reach the sceptred monarch, or the titled magistrate, who, without unquestionable necessity, "cries havoc, and lets slip the dogs of war." The pages of history blush with the crimson of war from Nimrod the hunter to the military Consul of France. Such is the experience of nations, that war is regarded a necessary evil, as thunder to clear the atmosphere, and earthquake to relieve the intestine troubles of the earth. Grave senators vote it expedient, as the price of a sand bank in the ocean, or of a few acres of tillage. More, like very duelists they even give and accept the challenge to settle the punctilio of national honor. Ah, when shall the sweet spirit of the gospel prevail in such power, as to shut the iron gates of war forever! Through eighteen centuries with her silver trumpet has she proclaimed *peace on earth, good will to men.* Through eighteen centuries has the maddening world drowned her voice in the clangors of war.

The last half of the century has given rise to events strange and in their consequences incalculable. The spirit of liberty, as illy defined or understood by most nations, as the electric fluid, and, without perfect conductors, as fatal in the social world, as ever that is to the natural, has been furiously excited in a large portion of the world. In Europe instead of correcting, it has annihilated old governments; and for one Bastile laid in ruins has erected a thousand scaffolds. It is generally believed that the revolution, which now holds its furious course among the nations, existed in the ambitious minds of philosophists long before the visible commencement of its career. The bold design was ripening for execution; the axe was laid at the root of royalty, probably also of all regular government; and even a crowned head in Europe, who was ambitious to shine among the wits as

well, as the warriors, was himself sharpening the instrument, when the revolution in this country, RIGHTEOUS IN PRINCIPLE, HUMANE IN PROGRESS, and SUCCESSFUL IN EVENT, was the innocent cause of hurrying the catastrophe.

Of our glorious revolution suffice it to say, heaven and earth will acquit it of being the example, or just occasion of the horrors, which have involved the course of political change in Europe. This country has been ambitious to be esteemed the cradle and nurse of liberty; and to its immortal honor so let it be esteemed. In 1792 and even in 1800 some in this country with conscious pride have claimed the new order of things in France, as the legitimate offspring of American liberty. But that monster, born on the fatal tenth of August, dandled on the ferocious knee of successive parties, nursed with the blood of the scaffold, and battened on the carnage of millions, God forbid should be thought the relative of American liberty. Fair as the spirit of light was our liberty from her very birth. In all the terrors of defensive war her heart was gentle. She never triumphed over a prostrate foe; she never stained her lance with a drop of civil blood. But, having frowned oppression from our shores by the music of her voice and the power of persuasion alone, she charmed the people to the equal restraints of constituted authority and law. Religion smiled, and embraced her. But of French liberty the infant breath was pestilence to religion. She set her rugged foot first upon the neck of nobles and then of peasants; plundered the palace and the temple; and, through boundless profligacy again reduced to necessities, she levies indiscriminate tax upon the commerce of the ocean, enemy and neutral. With her cap more ambitious, than the crown or turban, with her pike more bloody, than the sword or scimitar, with diplomacy more dubitable, than Punic faith, she has sallied forth, trampling on the humble, and assailing the high.

Every virtue has its opposite vice; so has liberty. There is such neighborhood between liberty and licentiousness, that it is extremely difficult to distinguish the limit between them;

as in a changeable silk we can easily see that there are different colors, but cannot discern where the one ends, or the other begins. The present century has shown the good and the ill extreme. As examples, the pen of the historian may give in detail the liberty of America, and the liberty of France. The first let him surround with the effulgence of glory, and present the manner of its attainment, as the model, and its blessings, as the prize of oppressed nations. But while his gloomy fancy shall shroud the latter under clouds of darkest shade, let him erect his beacon high on the Gallic strand, and thus inscribe it, THE HIGH WAY TO EASTERN DESPOTISM LIES THROUGH THE TEMPESTUOUS OCEAN OF LICENTIOUS LIBERTY.

# BIOGRAPHY.

## MEMOIRS OF THE AUTHOR OF ANACHARSIS.

THAT department of the Literary Miscellany, which may be devoted to Biography, cannot perhaps be filled with a more interesting life, than that of the celebrated author of *the Travels of Anacharsis*; a work equally familiar to the polite scholar and the lover of ancient learning both in Europe and America. The present account is translated from the last French edition of the Travels of Anacharsis, and is contained in three memoirs, written by the Abbè Barthelemy himself, when his age and the misfortune of the revolution had turned him from other employments.

The translator presumes it has not yet appeared in our language, as he has not been able to find it in the last English edition of Anacharsis in this country. To pre-

serve the admirable style of the author requires an abler hand, but he hopes that even in its present dress it will afford pleasure and instruction to the reader.

## FIRST MEMOIR.

IN that state of inaction, to which my misfortunes and the course of events have reduced me, established in a dwelling,* where the image of the greatest virtues would be sufficient to soften the impression of the deepest sorrows, I am going to write in haste and without vanity the principal circumstances of my life.

Formerly the materials, which I am going to assemble, would have served the perpetual Secretary of the Academy of Inscriptions and Belleslettres, charged with making the eulogium of each of the members of that body; they would have served those Biographers, such as the Pere Niceron, who, engaged in the history of men of letters, collected the slightest productions, and the most important actions; they would be useful to be consulted by those, who in foreign countries are occupied on the same subject, which I have treated; I say in foreign countries, for this species of literature must be considered as absolutely lost in France.

Some celebrated authors, such as M. Huet, have left us a recital of their actions and writings; they had a claim to perpetuate their remembrance, and to interest posterity. As for me I have no other motives, than to consume some of those moments, which at present pass so heavily. I shall leave these garrulous pages to my nephews, and I regret that I cannot leave them any thing more substantial.

My family has been long established in Aubagne, a pretty little town, situated between Marseilles and Toulon. Joseph Barthelemy, my father, who possessed a moderate fortune, married Magdalen Rustit, daughter of a merchant of Cassis, a small neighboring port, whose commerce at that period was flourishing. I was born the twentieth of Janu-

* In an apartment, which Madame, the cidevant Duchess, de Choiseul had given him in her house.

ary 1716 during a visit, which my mother made to her parents. I was soon afterward carried to Aubagne, where I passed my infancy.

At the age of four years I lost my mother, who died very young. Those, to whom she was known, described her to me as a woman, possessed of sense and talents. I had not the happiness to profit by her example; but I had more than once the consolation of weeping for her. My father was inconsolable, and took me by the hand every morning and evening during a stay, which we made in the country, and led me to a solitary spot; there he made me sit down, burst into tears, and exhorted me to weep for the most tender of mothers. I wept, and alleviated his grief. These affecting scenes, long renewed, made upon my heart a profound impression, which has never been effaced.

My mother left two sons and two daughters. No family was ever more united, and more attached to their duties. My father had so strongly obtained the esteem of his fellow-citizens, that the day of his death was a day of mourning for the whole town. That of my brother produced afterward the same effect; and when I saw that inheritance of virtue pass to his children, I had not the vanity of birth, but I had the pride; and I have often said to myself, that I would not have chosen another family, had that choice been in my power.

At the age of twelve years my father placed me in the college of the Oratory at Marseilles, where I entered in the fourth class. I passed through the classes under the direction of Father Raynaud, who has since been celebrated at Paris in the pulpit. He had been previously distinguished by rewards both for poetry and prose from the academy of Marseilles and the French academy. He had a great deal of taste, and took pleasure in exercising ours. His care redoubled in rhetoric; he often detained seven or eight of us after the rest of the class. He read to us our best writers; made us remark their beauties; increased our interest by asking our opinions; and sometimes he gave us a subject for composition.

One day he demanded of us a description of a storm in French verse. Each of us brought his own. The next day they were read to a small number; he appeared contented with mine. A month afterwards he gave a literary exercise in a great hall of the college. I was too timid to take any part; I placed myself in the corner of the room, in which was soon assembled the best society of Marseilles, both men and women. Suddenly I saw every body rise up; it was at the arrival of M. de la Visclède, perpetual secretary of the academy of Marseilles, established some years before. He was highly esteemed. Father Raynaud received him, and seated him in the best place. I was then fifteen. In the numerous company were to be found the handsomest women of Marseilles in full dress; but I only saw M. de la Visclède, and my heart palpitated in seeing him.

A moment after, he rose up as well, as Father Raynaud, who, after looking on all sides, espied me in my corner, and made me a sign to approach. I lowered my head, and crouched down, and wanted to conceal myself behind some of my comrades, who betrayed me. At length, Father Raynaud having called me in a loud voice, I felt, as if I heard my sentence of death. All eyes were turned towards me. I was obliged to traverse the whole length of the hall upon narrow benches close together, falling at every step, on the right, on the left, before and behind, catching hold of gowns, cloaks, headdresses, &c. After a long and disastrous course I arrived near M. de la Visclède, who, taking me by the hand, presented me to the assembly, and told them of the description of a tempest, which I had given to Father Raynaud, and then made a most pompous eulogium on my pretended talents. I was the more disconcerted, as I had taken the description almost entirely from the Iliad of La Motte. At last M. de la Visclède was silent; and my situation may be conceived by my answer, which I pronounced in a trembling voice. "Sir,... Sir,... I have the honor "to be .... your very humble and very obedient servant, "Barthelemy." I retired ashamed and in despair at having so much genius.

M. de la Visclède, whom I had an opportunity of knowing afterwards, zealous for the progress of letters, took a lively interest in young men, who discovered any inclination for literature; but he was so good and so easy, that he only inspired them with presumption.

I had destined myself for the ecclesiastical profession; but as Bebrunce, the Bishop of Marseilles, refused to admit those, who studied at the Oratory, I went through a course of philosophy under the Jesuits. In the first course the professor, wishing to give us an idea of a cube, after tormenting himself without success, took his three cornered cap, and said here is a cube. In the second the professor of the morning during three entire years and for two hours every day foamed and gesticulated, like one possessed, to prove to us, that the *five propositions* were in Jansenius.

I had happily formed a plan of study, which rendered me indifferent to the follies and extravagance of my new regents. Previous to leaving the Oratory I had desired one of my companions to communicate to me the sheets of philosophy, as they were dictated. It was the system of Des Cartes, which strongly displeased the Jesuits. I transcribed and studied in secret these papers. I applied myself at the same time to the ancient languages, and above all to the Greek, to facilitate the study of the Hebrew, the roots of which I disposed in technical verses, still worse, than those of the Greek roots of the Portroyal. I afterwards compared the Hebrew text with the Samaritan, and also with the Chaldean and Syrian. I occupied myself with the history of the Church, and particularly with that of the first ages.

These labors attracted the attention of the professor, charged with giving us every afternoon lessons upon the Bible, the councils, and the fathers. He was a man of merit; his favorable opinion flattered me, and to justify it I conceived the project of a thesis, which I intended to sustain during his presidency, and which was to embrace the principal questions upon the books of the holy scriptures upon the history and discipline of the Church. They were very nu-

merous ; each article was to be the result of a crowd of discussions, and demanded a profound examination. Ten vigorous Benedictines would not have dared to undertake this immense enterprise ; but I was young, ignorant, and insatiable of labor. My professor without doubt feared to discourage me in warning me, that the plan was too vast. I precipitated myself into the chaos ; and I plunged so deep, that I fell dangerously sick. In the state of languor, in which I long remained, I desired only the return of my powers to abuse them again.

As soon, as they were restored to me, I entered the seminary of Marseilles, directed by the Lazarists, where I found a professor of theology, who was reasonable enough, and a meditation every morning, which was not always so ; it was taken from a work, composed by Beuvelet. The day after my entering, the chapter, in which Beuvelet compares the Church to a vessel, was read to us slowly and by detached phrases. The Pope is the captain, the Bishops are the lieutenants, and then came the priests, deacons, &c. It was necessary to reflect seriously during half an hour on this parallel ; without waiting for the end of the chapter I found, that in this mysterious vessel I could be only a cabin boy. I said so to my neighbor, who told it to his ; and then suddenly the silence was interrupted by a general laugh, of which the superior insisted to know the cause. He had also the good sense to laugh.

Having a good deal of leisure at this seminary, I studied Arabic, and collected all the roots in the immense dictionary of Golius ; and I composed detestable, technical verses, which gave me much trouble to retain, and which I forgot soon after. To unite the practice with the theory, I made an acquaintance with a young Maronite, brought up at Rome in the college of the Propaganda, and placed at Marseilles with one of his uncles, who was engaged in the commerce of the Levant. He came to me every day, and we talked Arabic. He told me one day, that I should render a great service to a number of Maronites, Armenians, and other A-

rabian catholics, who did not understand French, if I would announce to them the word of God in their own tongue. He had some sermons of a Jesuit preacher of the Propaganda. We selected the least absurd, and I learned it by heart. My hearers to the number of forty were assembled in a hall of the seminary; and, though they remarked in my pronunciation a foreign accent, they were in other respects so much gratified, that they earnestly asked from me a second sermon. I consented, and the next day some of them came and begged me to hear them confess; but I told them, I did not understand the language of Arabian sins.

This was only a farce; but what follows may serve, as a lesson against the quackery of erudition. My master had composed for my use a number of Arabian dialogues, which contained in questions and answers various compliments and other subjects of conversation, as for instance, Good day, Sir, how do you do? Very well at your service. It is a long time since I have seen you. I have been in the country, &c.

One day I was told, that some persons were inquiring for me at the doors of the seminary. I went down, and found myself surrounded by ten or twelve of the principal merchants of Marseilles. They brought with them a sort of beggar, who had come to them upon the exchange. He had told them, that he was a Jew by birth; that he had been raised to the dignity of a Rabbi; but, penetrated with the truths of the gospel, he had become a christian; that he was well acquainted with the oriental languages, and that to be convinced of it they might confront him with any learned man. These gentlemen added with politeness, that they did not hesitate to bring him before me. I was so much frightened, that I was in a cold sweat. I was trying to persuade them, that these languages were not learned for the sake of talking, when suddenly the fellow began the attack with an intrepidity, that at first confounded me. But I fortunately perceived, that he recited in Hebrew the first of the psalms, which I knew by heart. I waited till he had repeat-

ed the first verse, and then answered with one of my Arabian dialogues. We continued; he by the second verse of the psalm, and I with part of my dialogues. The conversation became more animated; we spoke at the same time, and with the same rapidity. I waited for him at the end of the last verse, when he became silent; but to secure to myself the honor of the victory, I added one or two phrases, and I told the gentlemen, that the man merited by his knowledge and his misfortunes an interest in their charity. He told them in a sort of ridiculous gibberish, that he had travelled in Spain, Portugal, Germany, Italy, and Turkey, and that he had never seen so skilful a man, as the young Abbè. I was at that time twenty one years of age.

This adventure made a noise in Marseilles. I had notwithstanding endeavored to prevent its consequences, for I had faithfully related it to my friends; but the public would not believe me, and insisted that it was wonderful.

I finished my stay at the seminary, and, though penetrated with sentiments of religion, perhaps because I was penetrated, I had not the slightest idea of entering into the ecclesiastical ministry. My Bishop might have taken the advantage of my ardor for employment by one of those small, simple benefices, of which he could dispose; but he knew, that I had read St. Paul and the Jansenist fathers of the primitive church, such as St. Augustin and St. Prosper; he knew also, that I rarely saw two Jesuits, who were his constant attendants, and who directed his thoughts and will; on one side father Fabre, who could hardly read, but who could entertain him with pleasant stories; on the other father Maire, who perpetually stimulated him against the Jansenist Bishops, against the parliaments, against the enemies of the Jesuits, and of course of the church. He united all the principal employments; *theologian* * of the Bishop, and intendant and steward of his household, first grand vicar, and adminis-

* In the original *theologal*. This was a particular canon in every chapter of the cathedral church; whose office it was to teach theology, and to preach on certain occasions. Long previous to the revolution the office was merely titular, and its duties had become obsolete. T.

trator general of the diocese; his antichamber, always filled with curates and vicars, resembled that of a minister of state, or a lieutenant of police. He was rough, imperious, very intolerant, and with a slight tinge of literature thought himself the most able man in the world. I met him sometimes by accident; and I penetrated his thoughts, when he told me one day, that the academies would destroy religion.* These words I can never forget.

Sheltered from Father Maire and every disastrous event, master of my time and actions, having only wants, which I could satisfy, my days were tranquilly passed in enjoyments, which left me no regret.

I passed a part of the years at Aubagne in the bosom of a family, that I adored; and in a small society of amiable people, whose amusements in town and in the country were readings and concerts. I went occasionally to Marseilles to visit some members of the academy, with whom I was connected; in this number was the Abbè Fournier, canon of St. Victor, distinguished by his virtues and his knowledge of the history of the middle age. He had furnished a number of instructive notes for the *Gallia Christiana* and for the supplement, which the Abbè Carpentier had given of the dictionary of Du Cange. Such also was M. Cary, who had applied himself with success to the study of the monuments of antiquity; he had a beautiful cabinet of medals, and a valuable collection of books, suited to his taste. Among other works we owe to him the history by medals of the kings of Thrace and the Bosphorus. Universal knowledge, directed by an excellent mind, and embellished by mild manners, rendered his acquaintance as agreeable, as it was instructive.

* It was rather early to make this prediction, which the Jesuits continued to repeat till the extinction of their order in France. How far it has been verified, the history of literature in France, connected with the revolution, has amply shown. These disputes between the Jansenist and Jesuit parties, to which were afterwards added the *philosophist clergy*, a monstrous combination, could each boast of their Bishops and advocates among the higher orders of the clergy. Their acrimonious disputes and divisions were a powerful assistance to the common enemy, who afterwards overwhelmed them in one promiscuous ruin. T.

I was very fond of him; and, when the memory of him recals so many other losses still more severe, the path of life seems strewed with thorns, that tear us in our progress, and leave us in the end naked and covered with wounds.

Sometimes, after having passed the day in conversation with my friends upon different literary subjects, I went to to pass the night at the convent of the minims, where Father Sigalout, a correspondent of the academy of sciences, made astronomical observations, with which he deigned to associate me; for since I am making a general confession, I ought to consider among the wanderings of my youth the time I lost in the study of mathematics and astronomy in particular.* I accuse myself also of having made during the same period a great many bad verses, though I was acquainted with the best models; and many critical dissertations without the necessary books. In fine I do not recollect the year, in which the nuns of Aubagne proposed to me towards the end of Carnaval to preach to them during the Sundays of Lent, and I consented. I had neither sermons nor even the necessary books. I commenced a sermon every Monday, and preached it the following Sunday. The year after the same engagement took place, I composed new sermons, and with as little precaution; but this second attempt so exhausted my strength, that I could not finish it.

After having wandered a long time from one subject to another, I reflected on my situation. I had no profession; I had just attained my twenty ninth year; the family of my brother augmented, and I might one day become a burthen to him.

* It may not be useless to remark on this passage, that the Abbè Barthelemy was too enlightened as a scholar, and too liberal as a man to have intended by this passage any reflection upon the study of mathematics and astronomy; but only regretted, that he devoted too much of his time to their pursuit, when it was his intention to pursue a different branch of learning. If however no one should be allowed to express a similar opinion, till he had become as profound, as the Abbè Barthelemy in some other science, or even in those, which he seems to depreciate, this observation would perhaps never be repeated. T.

[*To be continued.*]

# A BRIEF VIEW OF THE PROGRESS OF LITERATURE IN GERMANY.

[Continued from page 130.]

## ELEVENTH AND TWELFTH CENTURIES.

IN the progress of our inquiry we have reached a period, when a succession of important events changed the face of society in Germany, improved her literature, and refined her manners. If the characters of individuals result from circumstances beyond the reach of human control, the destiny of nations is decided by accidents, originating without the forethought of government, and directing without the will of the people.

The discovery of the mines in Thuringia in Saxony was a kind of creation of provinces in the bosom of a nation. It introduced a golden age in Germany. It attracted philosophy from the barren fields of metaphysics to the productive investigation of nature. The passions stimulated intellect, and this alliance of avarice, and pleasure, and science, was but preliminary to the establishment of refinement.

As mineralogy was founded wholly on experiment, it necessarily introduced a great change in literary pursuits. The jargon of dialectics and the magic incantations of syllogisms fell into neglect. Men began to use their eyes as well, as their ears, and to honor with the name of philosophy the knowledge of natural relations as well, as logical associations. The vain speculations of metaphysics were exchanged for inquiries into sensible objects, and the success of literary men in this department renders the tract of Bacon the history of the progress rather, than a project for the advancemcnt of the sciences.

Mineralogy was a fortunate study to those, who had never investigated nature. It led to boundless research. It required a methodical arrangement. The fossil opulence of

Saxony taught the student the various combinations of metals, and learning was displayed in making nice discrimination to perfect a correct classification. The eagerness of curiosity conspired with the desire of wealth and the patronage of the state to engage men in this department of knowledge. Their success was equal to their ardor. The art of fusing and forging metal in the tenth century was well known. Superstition had moulded her golden altars, and flattery had erected statues to princes. A statue of Henry I, duke of Bavaria, in gypsum, which was made in 948, is still in perfection, and Henry II presented a service of plate to the church of Mersburg.

The wealth, which Germany derived from the mines in Saxony, naturally originated commercial enterprise. The trader gleaned in his mercenary excursions with trinkets and luxuries the relics of antiquity, or the copies of masters. In a short time Germany became the mart of the North, and the grand workshop of the arts. Genius was attracted here from every nation to levy her tribute on pride, taste, and sensuality; science walked hand in hand with the arts; and Greece, Rome, and Spain contributed to national improvement. The mind called all her powers into action, and ranged through the wide extent of nature and boundless sphere of speculation. Philosophy no longer disdained the drudgery of investigation. The grammarian and rhetorician in their little schools assumed the style and the title of the old philosophers. Opulence spared a moment from indulgence to investigate and reflect; and knowledge, which had so long been confined to the cloister and the palace, became a welcome and frequent guest in the circles of the people.

This general attention to science at this period was peculiarly fortunate. The cloisters continued their characters as seminaries only so long, as they cherished the principles, and inculcated the habits of virtue. This was not to be long expected; as the institutions of monastic life were at variance with nature. Fanaticism may for a moment repress the passions,

but the restraint is broken, when compression is counteracted by the resistance, it compels. The old poet is most correct in his doctrine, "Naturam expellas furca, tamen usque "recurret." The influx of wealth into these holy retreats swept away the ardors of the visionary saint by giving a fresh impulse to his rebellious lusts. The passions oppressed, but not exterminated, gained strength from opportunity. Every tribute, superstition devoted to the altar, was sacrificed at the banquet. The monasteries became splendid scenes of affected devotion, and the safe retreat of luxurious indulgence. If religion had before stimulated to long labors of inquiry, pleasure now invited to relax the wrinkled brow of thought. Worldly science might now also be justly regarded as criminal by the monk, whom it called from more natural pursuits, while his pride might excuse him from toils for the dissemination of learning through a world, illuminated by his genius. Hence science was driven, as an outcast, from institutions, endowed for her support, and became a dependant on the munificence of the rich and the exertions of the solitary student.

We cannot omit to notice in this place the effects, experienced in civil life from the increase of money and the extension of commerce. The greatest disparity existed among men under the feudal system in its most complete form and perfect operation. The haughty baron acknowledged the superiority of his prince; but his prerogative was only a voucher for the privileges of his courtiers. He saw no one beneath, who could aspire to rival him, and, notwithstanding personal animosity with his peers, he made a common cause with them in the oppression of their vassals. The villain could not show a charter of his rights at this period, while his lord could appeal to the abuses of centuries, as precedents for his own wrongs. Land was the only object of property; and in this the tenant had but a precarious tenure. But when money and commerce proffered to men of genius and industry the means of splendid indulgence, when they became influential in the state from an ability to afford it sup-

plies, the dignity of the lord lost part of its glare, and his privileges soon dwindled into a politic authority. A new order, possessed of the means, though without the titles of power, took its place in society, and with the acquisition of peculiar immunities promoted general security, and established the limits of prerogative and the extent of civil rights.

This experiment, so favorable to the influence of trade, has not silenced the clamors of theorists, who wish to proscribe money in their imaginary republics. The only question between these people and the practical statesman is, whether it be most expedient, that the distinctions of society should be founded on arms, or arts. And we refer the inquirer to the brief sketch, we have given of society in this and a former paper, as the basis of a correct decision. The vain will theorize. Men of sense appeal to facts in politics as well, as philosophy.

At this period of national improvement the important discovery of the Pandects of Justinian at Amalphi in 1131 conduced to the perfection of the civilization of Germany.

The acquisition of property and the extension of commerce demanded laws for the regulations of municipal concerns, and for the decision of national claims. The trial by battle or ordeal afforded no test of right, and the absurdity of demanding miracles, whose necessity originated in a neglect of our natural powers, could not long escape reflection. An appeal to arms was often the result of ignorance of the rights and duties of states, and was often to be feared from the extensive intercourse and clashing interests of society. Though in the Pandects of Justinian we could find but the elements of national laws in the doctrines of private rights, yet, as it respected these, it was one of heaven's best gifts. The wants of the social state were satisfied, and men might promise themselves happiness from the application of the concentrated wisdom of ages to the regulation of life.

This wonderful novelty attracted the attention of all by a more powerful principle, than curiosity. All ranks found it to contain some provisions, conducive to their separate in-

terests, and, without a consideration of its general operation, were eager to profit from its special regulations. It was examined with the ardor of interest rather, than the phlegm of speculation, and all sanctioned its application from an anticipation of the establishment of rights, or the enlargement of privileges.

The emperors were naturally attached to a system, whose fundamental maxim was, "that the pleasure of the emperor "has the vigor and effect of law." They looked backward to the days of Hadrian with envy, and anticipated the despotism of the Roman and Byzantine courts. A future Ulpian and Tribonian might be found to glean the articles of the magna charta of tyranny out of the traditions of the times, when aided by the authority and inventions of Justinian. It was gaining every thing by generosity; as the very law, which was granted for the security of the people, invested majesty with boundless prerogative.

The pope and the clergy were equally partial to a system, which, by a little logical perversion, was made to secure by human authority the power, they had arrogated on the pretence of a divine commission. It was politic to add to the keys of St. Peter the prerogative of Cæsar. As the shades of superstition were dispersed, the scaffolding of pontifical power, which had been so long hidden under them, needed to be screened by the sacred robes of majesty. The perversion of scripture and the bulls of the Vatican wanted an imperial constitution to complete the tripod, on which the successor of the apostles might safely repose.

Notwithstanding the advantages, which the civil and ecclesiastical power derived from the Roman law, it was a most valuable acquisition to the people. It conduced to the harmonious arrangement of society, to the knowledge of reciprocal rights and duties, established the forms and construction of contracts and modes of proceeding for the application of just principles. That sense of justice and equity, which every man thinks to be a sure and safe guide in his own concerns, is wholly inadequate to the adjustment of the compli-

plicated relations of society. It is as unsteady in its judgments, as the caprices of men, and decides more frequently from the state of the nerves, than a statement of the dispute. "Misera est servitus, ubi jus est vagum ac incertum." But, when principles are established, and forms prescribed, there is a stability in our rights, that gives enjoyment to their possession. Of course the advantage of the civil law was incalculable, as securing to society that happiness, which nature intended should issue from our natural, civil, and conventional relations.

At the introduction of the civil law the greediness of the monks attached them all to a profession, in which their learning and influence promised them advantages over all competitors. The breviary and missal were discarded for works, whose knowledge proffered a reward on this side of heaven. Before Irnerius had established his public school for teaching the Roman law at Bologne, Peter Damieni thus describes the superior devotion of the clergy to the forum. "The monks," says he, "are frequently seized with the vertigo of worldliness. They are no longer distinguished "from laymen, but by the tonsure of their beards. They "no longer inquire into the counsels of heaven, but study "only the laws and forms of the forum. The tribunals are "too small to receive the rapacious throng, and the courts of "kings complain of their narrow limits, while they *vomit* out "the band of forensic ecclesiastics. The cloisters are empty; the gospel locked up; and the ministers of Christ only "prate the jargon of the courts." In the See of St. Peter, says St. Bernard, the voice of law is forever heard, but it is the law of Justinian, and not of Jesus. "The law of "the Lord is pure, converting the soul; but your laws are "idle subtleties, perverting justice." This temper was not peculiar to Germany; for in every country, in which the civil law was introduced, it became a maxim, "*nullus causidicus*, "*nisi clericus*."

One evil consequence of the dialectics, which was early felt, and is still complained of, was the introduction of a met-

aphysical jargon into legal proceedings. A logician was ever ready at definition and distinction. The nicest shade of difference, or similitude did not escape him. He discovered the most minute deviation from form, whether resulting from expression, implication, or omission. If in the times of Cicero the lawyer was as mysterious, as an astrologer, if he were "a præco actionum, cantor formularum, auceps syllabarum" it was not probable in an age, when Porphyry and Averroes had given system to syllogisms, he would lose his character. Hence St. Bernard justly complains, that their litigations served to confound rather, than elucidate truth. "Abolish this custom," says the divine. "Cut out the tongues, that talk nothing but vanity. Lock "up the treacherous lips, that speak quibbles and fallacies; "which are equally ready to pervert the right, and defend "the wrong." His complaints have continued to our day; and the subtle quibbler of the twelfth century appears in the nineteenth in the shape of a special pleader.

The study and practice of the law were not confined to the ecclesiastics. Men of genius and ambition eagerly embraced a profession, which promised fame and fortune to success. This promoted the establishment of another powerful body of men in society, and diminished so much from the hitherto solitary grandeur and power of noble birth. The peerage of talents was altogether favorable to the people, as professional men were generally of the plebeian order. While the pride of nobility looked down with contempt on the drudgery of the advocate, by his talents, his art, and knowledge he became the most useful man in society, and maintained successfully his title to the first offices in the state by the dignity of his powers, which seemed as ennobling, as the honors of descent. Genius became the rival of heroism; and the engineers of intrigue divided the government of the world with the gallant knight.

The crusades, the mad enterprises of fanaticism, terminated in the establishment of more general liberty, literature, and refinement. Their consequences have been so often

and so eloquently narrated, we omit to sketch them, and pursue our inquiry, from which we have been for a moment diverted to point out the immediate causes of the improvement of society in art and science.

## EXAMINATION OF MODERN ETHICS.

[Continued from page 152.]

THIS undistinguished proscription of all the received regulations of life is not a remote consequence, it is in the essence of the New System of Morals. The genius of pagan mythology was naturally mild and indulgent, because a reverence for any particular scheme of it was perfectly consistent with a respect for any other. But the project before us is necessarily intolerant; and the establishment of it supposes the extinction of every other. It has all the exclusive spirit of inspired truth, with all the wretched impotence of brain sick error. It enjoins inflexibly, as the sole legitimate principle of action, what is utterly inconsistent with every other principle of action whatever. For these it can have no toleration, no forbearance. It can thrive only on their decline; it can triumph only in their destruction. The most enthusiastic admirers of any particular virtues may entertain at least a decent respect for the rest. They are lawful potentates, each in his domain; and may well reign together. But the System before us aspires at universal despotism. It is the lord of moral nature, or it is nothing; and proscribes with equal jealousy allies and rivals. To a professor of this System, all, that has passed for wisdom in the world, can appear as nothing better, than foolishness; and the most revered and sacred principles in the government of life, as at best but rattles to amuse the infancy of reason. How can it be otherwise? Take these principles in any of their forms, in the municipal laws of the country, in traditionary usa-

ges, in the institutions, which enforce both, in the prevailing sentiments on morality, and the received maxims, which regulate social intercourse among us. The established rules on these subjects have not been promulged by philosophers from the closet; nor fashioned by the imagination, where all is ductile, into those regular shapes, which the mind of man delights to form and contemplate. Still less have they been constructed on an abstract view of their ultimate tendency to the general good. In many instances they are purely arbitrary, and derive all their value from their general recognition. Some, and those not the slightest in practical importance, may even appear in speculation irrational, irksome, and oppressive. They have grown for the most part out of our common nature, as influenced by our particular situation, that is, they have been the creatures of exigency. Where they have not sprung from the suggestions of our nature, they have in general been formed and matured on an experience of its wants; and, where neither nature nor reason can claim them, as its offspring, where accident gave them being, and habit has retained them, they have at last acquired a value from adoption. They occupy a void, till it is better supplied; and contribute with the rest to the grand object of them all. This object, which is nothing more, than the maintenance of the System of life on its present footing, is precisely the grievance, that exasperates the philosophers of the new sect; and in the principles, which thus promote this end, there are abundant provocatives to their scorn and indignation. They operate by ordinary motives. They propose but trivial ends. They are altogether silent about the general happiness of sentient nature. To minds, heated by the project of promoting this happiness on a new and improved principle, whatever tends to make us content with our present miserable condition can appear in no other guise, than a vile abomination. The very circumstance of its being adapted to its purpose only irritates them the more. All respect for such despicable prejudices will be treated as nothing better, than bondage to exploded error; and all en-

forcement of them by law or by opinion, as an atrocious usurpation on the sovereignty of reason. Hatred, when inflamed by the blast of zeal, is the fiercest of the passions; we must not therefore be surprised at the unbroken constancy and infuriate ardor, with which the projectors of universal happiness have urged, and resumed, and rallied, and pressed their assault on those inveterate obstacles. The accomplishment of their scheme depends on their destruction. Mr. Godwin has tried his hand at a few of them; at gratitude, friendship, patriotism, parental affection, filial piety, confidence, fidelity, right of property, conjugal union, and some other of the antiquated follies of former days. We have seen, what he has proposed to substitute.

The taste of these gentlemen is truly marvellous. Grant them all, they wish. Give them their heart's content. Allow them to have formed a race of beings precisely to their notion, disciples, who, by dint of long meditation and stout effort, had effectually subdued in themselves every affection whatever; and who on all occasions acted only for the general good. What sort of characters would they form? Place them in imagination before you. Conceive of them as neighbours, fellow citizens, associates, friends. What should we think of an animal in any of these shapes, or in the shape of man, whom no intimacy could endear, no kindness attach, no misery move, no injuries provoke, no beauty charm, no wit exhilirate; whose cold heart no sorrow could thaw, no festivity warm; but who pursued with one fixed, steady, and inflexible design some abstract idea of the general good; dead to the glow of virtue; dead to the shame of vice; and calculating the degrees of rectitude, of posthumous advantage over present suffering by De Moivre upon chances. It is difficult to figure any being more thoroughly hideous and disgustful; more disqualified for the enjoyment or diffusion of any kind of happiness; or more ready to perpetrate, what the human heart recoils at.

Now, though we might not be able to attain in full perfection this unnatural and monstrous perversion of all senti-

ment; though we should never become under this discipline so perfectly wretched and detestable, as it anxiously labors to make us; though we should never dive so deep in this slough of dispond, as entirely to deaden all sensibility to every thing, which can interest and engage the human heart, and engender a feverish zeal for an object so remote and abstract, that it baffles speculation, we might render ourselves by unrelenting effort as odious and miserable, as our constitutions would allow. And for what? For the general good? But the general good is but an aggregate of individual good; and our capacity to suffer and enjoy remains precisely, as it was. Mr. Godwin furnishes us with no sixth sense. He opens no new inlet to gratification. He discovers no *terra australis* of delight, physical or moral, present or to come. All things stand exactly, as they were; except that, instead of each man's providing for himself, he is to purvey for others. Every body is to busy himself in every body's business but his own; every body is to meddle with every thing, but what he is competent to manage. All are to cater, and none to consume; and in the mortification, confusion, perplexity, distrust, and dispair of each individual are to consist universal confidence, peace, plenty, security, and happiness.

Such is this project in full expansion and luxuriance, "with all its blushing honors thick upon it." I am far from saying, that it is capable of all the mischief, I have stated. Few schemes either of good or ill fully answer the designs of the contriver, or the prognostications of the critic. All theory, which has human manners for its object, is so liable to deflection from the very medium, through which it acts, that it is extremely difficult to estimate its practical effects. Of all contrivances of this kind however that, which bends its aim, like the present, at the ruling principles of human conduct, has the fairest chance for success. All other plans and institutions, designed to effect a change in the temper of mankind, operate indirectly; their process is slow; the means circuitous; and the end but partial. *This* attacks

at once the spring head of action; and aspires, by the only practicable method, at an entire regeneration of the human character. If it fail to attain its purpose most completely, it is no fault of the System.

Surely it is scarcely possible to avoid seeing, that the original sin of the whole Theory of morals, which places virtue in utility, and which leads in its certain issue to all these shameful consequences, consists in considering, as the result of reason, an effect, which it is not in the competence of reason to produce. Mr. Godwin has laid down this fundamental error very distinctly. "To a rational being," says he, treating of the foundation of virtue,* "there can be but "one rule of conduct, Justice; and one mode of ascertain-"ing that rule, the exercise of his understanding." On this scheme of morality, every thing is made dependent on reason. But our moral sentiments cannot be the result of reason. The object of reason is simply and exclusively truth and falsehood; and all the effect, which truth or falsehood can possibly produce on the mind, is to excite a mere assent or dissent, as any proposition appears under one or other of these characters. Whenever the mind is affected on any occasion beyond this, we may universally affirm, that this effect proceeds from some cause entirely independent on the powers of reason. Whatever is susceptible of truth or falsehood is within the province of reason. Reason may investigate the properties in any object, by which these affections are produced, the relations of these properties with other parts of the System, in which they act, or the effects they are designed to produce upon that System. But those properties must previously have acted, to become a subject matter of inquiry; and must still continue to act, independently of any speculations respecting their nature, their relations, or their ultimate destination. Reason may be employed on subjects affecting the mind with any emotion as well, as on lines and figures; but its effects as reason must in both cases be the same. It may explore the causes of beauty in visi-

* See Pol. Just. b. ii, c. 6.

ble objects, or of harmony in sound just as well, as the most abstract relations of a triangle. Truth and falsehood, probable or improbable, are still its only concern; and, unless beauty and harmony previously and independently delighted, the result upon the mind would be equally uninteresting. It may treat of principles of action in man just as well, as of *vis inertiæ* in matter; but, incapable of affecting the mind in any other way, than through the medium of objects, which previously affected it, it can never operate, as an original principle of action itself.

This remark is of extensive application. The subject before us must limit our present use of it. Our moral sentiments are original principles of action; and cannot therefore be derived from reason. We do not merely *believe* an action to be of a certain description, called moral or immoral; we *approve* or *disapprove* it as such; and this sentiment of approbation and disapprobation has a positive influence on human conduct. But approbation and disapprobation are emotions of the mind; and cannot therefore originate from reason. We may observe accordingly, that Mr. Hume, who has labored very assiduously to refer morality altogether to reason, has been obliged to resort at last to "a sentiment "of humanity, implanted in our nature," to a feeling entirely underived from reason to account for the only principle, which sets it in action, and without which it would be nothing more, than an empty speculation and dead letter. No reasoning on the tendency to augment or diminish the general happiness, in which he establishes the standard of right and wrong, could give origin to this feeling. Reason no doubt, by showing that any action had one or other of these tendencies, might induce me to call it by one or other of these denominations, as I should name a Kangaroo a quadruped, and a Penguin a bird, from their falling under one or other of these classes. But, unless I was previously so interested in the general happiness, as to approve whatever promoted, and blame whatever obstructed that end, reason could no more excite these emotions from such tendencies,

than Euclid could enflame me with love for a triangle, or aversion to a circle, from the remotest of their geometrical relations. The very theory, which places virtue in utility, presumes on a general affection for the general good, or it would not be of power to delude the public for a moment. If Mr. Godwin, who has discreetly passed over this high matter in silence, relying on an internal sentiment thus existing in his favor, can show me any reason, not founded on personal interest, or a feeling independent of all argument, why I should prefer the production of good to the production of evil, *erit mihi magnus Apollo*; and I will subscribe to his dogmas, as oracles, tomorrow.

Holding this to be impossible, and assuming that our moral sentiments, as original principles of action, operating through an affection of the mind, must proceed from some cause distinct from reason, and adapted to that effect, where are we to look for this cause, but in the immediate object, *in* which and *on* which it acts; in the qualities, which strike us as moral or immoral, and in the acknowledged properties of the human mind? To deduce these sentiments from a general sentiment in favor of their ultimate end is perfectly preposterous. The greater part of our moral sentiments are not resolvable into any such sentiment, general or particular; and of those, which seem so, the particular must have conducted to the general sentiment, and cannot be derived from it. We might as well affirm, that particular objects struck us, as beautiful, from a reference to some abstract idea of universal beauty, as that particular acts of beneficence excited our approbation from our general approbation of beneficence. Particular objects must have struck us, as beautiful, before we had ascertained the general properties, in which beauty consists. Particular actions must have excited our approbation, as beneficent, before we had formed a notion of beneficence in the abstract.

If you ask me, after this, whence I deduce our moral sentiments, in what I place the efficient cause of moral distinction, I do not hesitate to refer you to the account of these

sentiments by Adam Smith; not as adopting all his inferences with unqualified assent, but from a firm conviction, that he has opened and explored the only quarry, from which any solid conclusion on the subject will ever be deduced. Passing over all speculations on the relative properties or ultimate tendency of moral qualities, as totally incompetent to *form* such impressions, and disdaining the clumsy artifice of a moral sense, peculiarly adapted to *receive* them, he has looked for our moral sentiments in the acknowledged properties of the objects, we regard as moral or immoral, acting on the acknowledged properties of the mind of man. His solution, as far as I know, has never been contested; and, if its effect has not been adequate to its merits, it is imputable to our being but little interested in the origin of principles, which operate independently of our speculations about them. Burke, who with far greater powers has explored an analogous subject, and developed the origin of our ideas of the sublime and beautiful, has perhaps been less efficacious. The object of these writers has been, not presumptuously to start plans of their own, but soberly to investigate the processes of nature; and it is not till we are staggered, perplexed, and disgusted by phantastic theories, spun out of false principles, that we resort with a genuine relish to the true.

Nothing can be better founded, than the principle of the theory above referred to, or more natural and satisfactory, than the solution it affords. It places the grounds of our moral approbation and our blame, not in the *consequences* of actions, which we rarely regard, but in the *sentiments* and *passions* whence they spring, which touch us by an involuntary sympathy, and find an echo in every breast. We enter into the feelings of those around us. Without this their conduct could affect us no otherwise, than if they were mere automata. We enter thus into their feelings because, as susceptible of the same impressions ourselves, the occasion immediately suggests how we should feel so circumstanced. *Non ignara mali miseris succurrere disco* is the language of

poetry and truth, and applicable to every sympathy as well as to compassion. When the feelings of others are found in concord with our own, they touch us with delight, and excite our approbation; when otherwise, they affect us with disgust, and provoke our censure. Had we been so constructed accordingly, as to feel for others, as they feel for themselves, our approbation would have been indiscriminate; all conduct would have affected us alike; and no such consequence, as moral distinction, could possibly have resulted. As we are naturally disposed however to enter into some affections and passions more readily, than into others; into those, which directly act on the mind, as joy or grief, than those, which result from some physical disposition of the body, as hunger or desire; into those, which are common to all ages and temperaments, as emulation, than those, which are peculiar to some, as love; into those, which generate others congenial to themselves, as gratitude, than those, which generate the reverse, as resentment; and into none, unless we are equally acted upon by the same common cause in a degree, equal to that of the person principally affected; so to procure that perfect sympathy, which conciliates approbation, two different efforts are required, giving rise to two different sets of virtues, estimable and valuable according to the delight, they afford, and the difficulty of their attainment. First, that of the spectator to enter into the feelings of the person principally affected, whence we deduce all the amiable virtues, which turn on sensibility; and secondly, that of the person principally concerned, to reduce his feelings to the standard of the spectator's sympathy, whence originate all the respectable virtues, which turn on self command. Into these two descriptions of virtue, thus modifying the original passions of our nature, whatever has obtained the praise of virtue is resolvable; and in reference to which we approve or condemn, whatever is the object of moral sentiment.

On this theory all is regular, consistent, harmonious; in perfect concord with our feelings and experience; and of a piece with the general oeconomy of nature. We are not

left under this scheme to consume life in groping our way through it; the sport of every gust; without any other direction, than caprice, without any other impulse, than fanaticism. Our appetites and passions stand, as the true original principles of action; each possessing, like the correspondent powers in physical nature, a certain determinate destination, which would be missed, and to a loss incalculable, in the suspension of even the meanest of them. As not possessing however, like those powers, a certain determinate force, nor acting on the same unchangeable substance, but varying in different tempers and conditions, and operating on all the varieties of life and society, our moral sentiments arise, a part of our nature too, to check, to urge, and to regulate their impulse. While paramount to these and arbiter of all presides the understanding; enabling us, by a wider survey of these principles in their causes and their consequences, to rectify our own conduct; and, by a judicious application of them, to ameliorate the human character.

## MEMOIR RESPECTING THE UNION OF THE SWISS CANTONS,

*And their emancipation from the House of* AUSTRIA.

[Continued from page 141.]

FROM the league of Brunnen, the object of which was to be independent of the German Empire, but at the same time not to infringe on individual, hereditary rights, the history of the Swiss cantons exhibits a dignity, and excites an interest peculiar to itself. We behold a new nation, rising among the wildest scenes of nature, possessed of an invincible spirit of freedom, surrounded by rich and warlike states, ruling itself by laws of its own, and establishing a system of

government, dissimilar to any of its neighbors, yet respected and courted by powerful princes.

A community of interests indeed was the grand cause of the union, which subsisted among the several parts of the Helvetic body. But it is not easy to find a combination of governments so variously organized in any nation, that ever existed. Hence it becomes a study for the statesman, the philosopher, and the politician. The complicated forms of government, which prevailed in each commonwealth, will not admit explanation in this place; but it has been asserted, that "the most superficial inquirer will find the most evi- "dent traces of all the three powers in all of them."*

We have already investigated the origin and progress of a coalition between three of the states, termed *democratical*, and have assigned to their inhabitants the name of Swiss, which afterward became the title of the whole confederacy. The slight view, which has been taken of the beginning and advancement of Swiss liberty, would be incomplete, except it were pursued to the full expansion of the confederacy, and the acknowledgment of its independence, as an allied body. A brief account of the progressive extension and aggrandizement of this interesting nation shall therefore be attempted, and the subject will then be dismissed.

The Emperor FREDERIC was unable to revenge the defeat of his brother. He gave the confederates full leisure to pursue their plans for perfecting the union, they had so happily begun. *Louis* of Bavaria, his successful opponent, occupied him entirely, and he seemed to have abandoned his views on the cantons by the truce, which he concluded with them in 1318, and which was prolonged to the year 1323. *Louis* saw this state of peace with regret. He engaged the cantons to break it. The city of *Berne*, and the inhabitants of *Glaris*, who were partly subject to the Austrians, and complained of the disregard of their privileges, joined with them. But these hostilities were favorable to the confederate cantons. *Louis* gave them count *John d' Arberg* on the

* See "Defence of the constitutions of government of the United States "of America" vol. i, p. 23, Lond. ed.

part of the empire, who, while he ruled them, as an imperial viceroy, might rouse and encourage them against the house of Austria; but, that their privileges and new alliance might be safe from every infraction, in 1327 he limited the authority of the governor, whom he had himself appointed.*

The subjects of the house of Austria in Switzerland were much to be pitied during these commotions. Their sovereign was remote, and, too much occupied in the affairs of Germany to afford assistance, left them exposed to the insults of the *Swiss* and *Bernese*. The city of *Lucerne* especially, which had flourished by its commerce, received the greatest damage. Debarred from the pass of mount St. Gothard, which is in the canton of Uri, its trade with Italy ceased, and its fairs were no longer frequented. Its territory, which was entirely open on the side of the allied cantons, suffered continual incursions; its citizens were obliged by day and night to remain under arms, while their Austrian master, far from alleviating the miseries of his subjects, loaded them with new taxes. This people at length took refuge in submission to the emperor Louis, who received them under the protection of the empire, and they made a separate peace with the allied cantons. The nobility indeed, who were attached to the house of Austria, attempted a conspiracy; but its discovery tended only to hasten the *Alliance* with the Swiss, which took place "on the Saturday before "St. Nicholas 1332."†

The articles of this perpetual Alliance, by which a fourth member was added to the original Helvetic union, differ not materially from those, agreed to at Brunnen. LUCERNE reserved to herself the rights and privileges she had enjoyed under the dukes of Austria, and the four cantons agreed to call to their aid, if necessary, those, who should be acceptable to the majority, to be paid at their joint expense. It was also added that if the original states, which composed the first league, should have any disagreement with each other, and that two of the three should be of the same opin-

* Watteville vol. i, p. 122. † Ibid. i, 124.

ion, Lucerne should unite with these two against the third. The accession of this canton gave additional power to Uri, Schweitz, and Underwalden, and enabled them to resist all the efforts of Austria.

Several attempts were afterwards made to withdraw Lucerne from the confederacy. After the death of Frederic, which happened in 1330, peace was restored to the Empire. The dukes of Austria soon began to petition Louis to annul the treaty between Lucerne and the cantons, but the decision being referred to Zurich, Berne, and Basle, they pronounced, that a truce between the Austrians and the citizens of Lucerne should be concluded for thirty months, and that during this term the alliance should subsist. This truce was renewed, but without a lasting peace.*

Passing over hostilities of trifling consequence, the next memorable event is the war of *Laupen*. This was carried on by the city of Berne and several of her allies against a number of neighboring princes, who united to destroy her. *Louis* had been excommunicated by the Pope, although he was acknowledged Emperor, and Berne, unwilling to appear against the head of the Church, had declared herself hostile to the Emperor, who therefore joined her enemies.

Details of battles, except to readers of a peculiar taste, are uninteresting and tedious. But there are some particulars in the battle of Laupen, which may serve to illustrate the character of the Swiss as well, as the antient modes of war, and to show the natural effect of those principles of freedom, and that perception of individual responsibility, which in the similar situation of the states of AMERICA produced wonders. It is natural to us to take pleasure in observing the struggles of the brave; we delight in viewing hardihood of genius, patience of labor, persevering exertion, and acuteness of understanding, which, if they overcome not fortune, at least command admiration. In the history of the brave and patriotic Swiss, these qualities appear in every page.

After a variety of negotiations and concessions the magistrates of Berne, finding it impossible to divert the war, threw

* Watteville. *Wood.*

a body of six hundred men into the town of Laupen, and in order to interest their own citizens in the fate of this corps, adopted the singular method of choosing from every family either a father, a son, or a brother to compose this garrison.* Laupen was soon invested with an army of eighteen thousand men. The Bernese immediately obtained succors from their allies, and an assistance of nine hundred men from Uri, Schweitz, and Underwalden, was remembered by them with gratitude, and prepared the way for their future union with the confederacy.

The whole army of the Bernese, including the troops of their allies, amounted to but five thousand. With this force they arrived before Laupen on the 21st of June 1339, and encamped on an eminence, whence they could observe the whole army of the enemy. Not expecting that the citizens of Berne could obtain even so small a force, the confederate princes imagined, that they had disguised females, and placed them in the ranks.† The advoyer of Fribourg advanced and insulted them with this reproach. *Cunon de Ringgenberg*, a Bernese knight, with a citizen of Schweitz, whose name has not been preserved, offered to prove to him in single combat, that they had nothing effeminate among them. The answer was reported to the princes, and the magistrate added, that the allies were so well posted, it were better to enter on a negociation with them, than to hazard a contest. Their general supported the advice, but the princes rejected it with contempt.

The two armies were arranged in order of battle. The three cantons solicited and obtained the honor of engaging the cavalry. They covered their front with waggons, armed with scythes, and every confederate took three handfuls of stones. They advanced in order, rolling their waggons before them till they came sufficiently near to discharge their ammunition. The volley of stones disconcerted the enemy's horse. The Swiss retired behind their waggons to a declivity, where they might attack with more advantage. The

* Chronicles of Berne, quoted by Watteville vol. i, p. 131.

† Etterlin and Tschudi, cited as above.

princes pursued furiously, but without order. Their ranks were broken in attempting to penetrate through the waggons, which were constructed so as not to move backward, and the confederates fell upon them while in this disorder with almost incredible efforts. They supported the attack however, and charged the Swiss with vigor. At length the Bernese, having routed the foot, and learning the danger of their allies, came to their aid. But the cavalry, hearing the fate of their companions, had already retreated. This battle, which lasted an hour and a half, cost the princes, it is said, one thousand five hundred horsemen and three thousand one hundred foot, while the loss of the confederates amounted at the highest computation to one hundred and twenty two. *

ZURICH was the next member added to the Helvetic union. This city, one of the most antient in Helvetia,† had not at this time an extensive territory, but it enjoyed many privileges, which it had gradually obtained from the Emperors. It had formerly, during the interregnum in the thirteenth century, leagued itself with its neighbors, Uri, Schweitz, and Underwalden, for three years. A civil war, which threatened its ruin, compelled it now to enter the confederacy.

Discontented with their chief magistrate, the citizens in 1335 had deposed him. He retired from the city, and refused to answer for his conduct. The people, further enraged, expelled all the members of their magistracy, and confiscated all their goods. They formed a new constitution of government, sanctioned by the Emperor, Louis of Bavaria, in 1337. At length the exiles, who had long harrassed the city by incursions, were received within its walls. They conspired however against its freedom, and fell a sacrifice to their treason. As they were generally of high birth, the no-

* Watteville vol. i, p. 133, &c.

† "It was the capital of one of those four cantons, into which Cæsar found "Helvetia divided in his time, and was one of the twelve cities, which the "Helvetians reduced to ashes before the famous expedition, that in its issue "rendered the Romans masters of the country."

Watteville vol. i, p. 80. Cæsar *de bello Gallico* lib. 1.

bies of the neighboring country took part with them: The citizens of Zurich foresaw the approaching storm, and addressed the Emperor, Charles IV, for aid. This prince was not so firmly seated in the throne, as to extend his views abroad, and they turned to the Swiss. An alliance was agreed on the 21st of May 1351, but not ratified till the festival of St. John the ensuing year.

In the treaty, concluded between the four cantons and Zurich, they yielded her the first rank, which she ever continued to preserve. This prerogative however gave her no preeminence over the other cantons. It was rather a burden, since all public affairs passed the hands of the magistracy, and were thus communicated to the members of the Helvetic body. The deputies of Zurich presided in diets held in places, subject to several cantons. But in particular diets the canton presided, in whose territory it was held.*

During the hostilities, which followed the union of Zurich with the Swiss, the duke of Austria, in order to attack the canton of Schweitz at a greater advantage, entered the territory of GLARIS. Schweitz prevented his design by causing an armed body to advance into that country and take possession of it. *Glaris* was then received into the confederacy, and became in November 1351 the sixth canton.†

In June of the next year the inhabitants of Glaris, assist-

* Watteville vol. i, p. 137, &c. *Histoire de l' Empire* vol. iii, p. 458. The treaty with Zurich differed considerably from that of Brunnen, and from the subsequent stipulations with Glaris. Zurich was permitted to make any alliances, which were not detrimental to the interests of the union, as well, as to preserve all those, which she had already made; an agreement, which at different periods produced many evils, and was not fully regulated till the important *convention of Stantz*. Whereas the three cantons and Glaris were allowed to contract no alliance without the consent of the others.

*Heiss. Wood*, &c.

† Watteville vol. i, p. 145. Glaris was received with some restrictions, which continued till 1450. Its liberty was in danger of total subversion by the Austrians in 1388, but the memorable battle of Næfels saved it from subjection. The anniversary of this battle has long been celebrated by the inhabitants of the canton, and "several stones near Næfels, with the inscription 1388, mark the spot, on which their independence was ensured."

*Watteville* vol. i, p. 192, &c. *Wood* p. 56.

ed by the confederates, laid siege to the Impetial city of *Zug*, which, lying between Zurich and Schweitz, afforded the Austrians many occasions of harrassing the Swiss. *Albert*, duke of Austria, while his subjects were rendered wretched by a war, which he had unnecessarily excited, was then amusing himself with hunting at *Konigsfelden*. Thither the deputies of Zug were sent to implore his assistance. The prince was in conversation with his chief huntsman, when they arrived. Hardly did he deign to listen to their request, but, to free himself from their importunity, advised them "to surrender to the Swiss." In fact they obeyed his orders, capitulated honorably, and were in the summer of 1352 admitted on equal terms into the Helvetic confederacy, of which they formed the seventh canton.*

This roused the duke from his lethargy, but it was now too late. After several unsuccessful manœuvres he found himself necessitated to acknowledge the alliance of *Glaris* and *Zug* with the *Swiss*, himself still enjoying the revenues and rights, which he possessed in their territory.

The canton of BERNE soon formed the eighth member, and was admitted to the confederacy in 1352. These *eight antient cantons* are often mentioned in the history of the Swiss, as distinct from the rest, because for one hundred and twenty five years they alone composed the Helvetic body. The conquests, which they made during this time, were governed by them in common, and gave rise to many diets, which at length became the centres of foreign negociation. Berne had greatly enlarged her territory both by purchase and by conquest. She had been engaged in an almost perpetual warfare with the house of Austria, and now, when a diet was held at Lucerne to settle a dispute between some of her subjects and the peasants of Underwalden, and she was invited to join the league, the memory of the assistance, she had received from Uri, Schweitz, and Underwalden at the battle of Laupen, caused her to accept with pleasure their proposals. The league was made indeed with the three cantons

* Watteville vol. i, p. 149. Wood p. 51.

only. But it was stipulated, that Berne should give assistance to Zurich and Lucerne, when required by the three cantons, and that they, whenever Berne demanded it, should also procure the assistance of Zurich and Lucerne.*

The long interval, that passed from the accession of Berne to the admission of any other state into the union, demands a cursory review. It requires also a notice of the changes, which took place in the external relations of the confederacy as well, as in their internal regulations, and the manners of their citizens.

The peace with Albert, duke of Austria, was but deceptive. He pretended, that the article, which reserved to him the rights, he held in Glaris and Zug, implied the dissolution of their alliance with the Swiss. The duke petitioned the Emperor, Charles IV, for his decision, which after many delays, expecting in the mean time to accommodate their differences, he gave in favor of Albert. In July 1354 the Austrians sat down before Zurich, and were soon joined by the Emperor, assisted with forces from Schafhausen, Berne, Soleure, and several imperial cities of Germany. The army consisted of forty thousand foot and four thousand horse. The garrison of the city, composed of its own citizens, and soldiers of the allied cantons, amounted to about four thousand men. After suffering the efforts of their enemies for three weeks, they planted their principal banner on one of

* Heiss vol. iii, p. 459. Watteville vol. i, p. 150. The latter adds, "the "union of *Berne* with the confederacy has not a little contributed to the pre- "servation of the league of the Swiss, and to the establishment of a certain "regular policy, which, while it preserves to each canton its absolute sove- "reignty, has been able by judicious regulations to prevent every subject of "open rupture. Of this in Switzerland there would be no example, if, to "the disgrace of the nation, the mode of settling disputes by a reference, "which the constitutions of the country wisely provided, had not been at "times rejected." *Hist. de la conf. Helv.* tom. i, p. 152. The warm pencil of MALLET DU PAN has drawn a picture of this respectable canton so vivid, and yet natural, as to rouse in the breast of every one, who feels for the "sacred rights of man," the most tender emotions, and at the same time the most poignant regret at the evils, it suffered from the revolution of France. See his "History of the destruction of the Helvetic Union and Liberty," particularly chap. 1.

the towers. They intended, that the armorial bearings of their city, surmounted with the imperial eagle, should remind the free cities of the empire, that they were laboring to destroy a member of their own body, and that common interest ought to cause them to desist. The measure took effect. At the same time they secretly gained the Emperor, who, jealous of the Austrian power, and wearied with the war, heard them favorably. Division was thus sown among the troops, the imperial cities served with reluctance, and the siege was raised. Peace however was not established, nor was the alliance acknowledged valid, till the death of Albert in 1359.

But while every exertion for peace was made in the north of Switzerland, new troubles arose in the south. These were occasioned by a controversy between the bishop of Basle and the city of BIENNE,* assisted by the canton of Berne, of which that city had been made a perpetual ally in 1352. The martial bishop however, after considerable losses on both sides, agreed to conditions of peace, and Bienne continued her coburghership, and was thenceforth esteemed an *ally* of the Swiss.†

* "The territory of this city is six miles square, and it contained seven "thousand inhabitants." *Wood.* It had been long subject to the bishops of Basle, but struggled for independence, and maintained it by alliances with Soleure, Fribourg, and Berne.

† A transaction is here related by Watteville, of which the writer has seen no traces in any other historian. He says, that in 1375, on occasion of the truce between France and England, the Sieur *Enguerand de Coucy*, who had married an English princess, reclaimed lands in Alsace and Argovia, which had descended to him by a marriage of his father, one of the greatest lords of France, with Catharine, only daughter of Leopold, duke of Austria, who died 1326; that to support his claim he led forty thousand *Englishmen* into Alsace and Switzerland, which latter country had been gained by Austria, as an ally. After several partial encounters they were attacked successfully by the Bernese, the 26th of December 1375, and suffered such loss, that *de Coucy* withdrew soon after through Alsace, which he laid waste. The "*Duc de* "*Galles*" is mentioned, as one of the principal generals. Watteville vol. i. p. 169, &c. It may here be remarked, that Richard II of England, son of the heroic Edward, called the black Prince, succeeded his grandfather at the age of 11, June 21 1377, and had been created Prince of Wales but the year before. It seems impossible too, that the English, who were hardly able to re-

To record the various battles, which were fought by this brave people in their many contests with the house of Austria, however it might interest a native Swiss, could not enter into the present plan, and the narrative might not find a reader. The writer of this memoir will however be pardoned, should he pause for a moment at the battle of Sempach, to commemorate the worth of a patriot, who would have done honor to the brightest period of Greek or Roman story. If he has written this brief sketch of a people, among whom human nature has appeared in some of its most dignified and attractive features, from a pure love of civil freedom, may he not attempt to inscribe the name of *Arnold de Wilkenried* on the fairest rolls of fame?

Leopold of Austria after long hostilities had entered Switzerland in 1386, and gave out, that he should besiege Zurich, which induced the cantons to garrison that place with one thousand six hundred men. But it soon appeared, that the duke aimed at the city of Sempach, and the Swiss advanced for its defence. Both armies arrived about the same time before it, and one of the Austrians approached the walls in a carriage, filled with cords, threatening to hang every citizen before sunset. The Austrian army contained many of the first nobility, was accoutred in heavy armor from head to foot, and furnished with long pikes. Their number amounted to four thousand chosen men. The confederates were but one thousand three hundred, badly armed, and on foot, furnished only with their long swords and halberds, excepting that, to guard themselves against wounds, they had fastened small pieces of wood upon their arms. The order of battle, which they formed, was close, and resembled a

tain Guienne, should have it in their power to send an army of forty thousand under a lord of France into Switzerland. As to the black Prince he quitted the south of France for England in 1370, and died of a lingering consumption June 8 1376, a year before his father, Edward III. Hence these lines of GRAY in his inimitable ode, "the Bard."

"Is the sable warrior fled?

"Thy son is gone, he rests among the dead." II. 2.

See Hume, and Stow's chron. contin. by Howe.

wedge. One soldier was followed by two, they by four, each rank increasing in number. In such order this handful of men advanced. Their undaunted air astonished the Austrians, and some advised the duke not to engage. He leaped however from his horse, and with his generals, who dismounted at the same time, headed the troops on foot.

Victory at first inclined to the Austrians. Their long pikes and close battalions rendered them impenetrable to the Swiss, whose endeavors to break their phalanx were fruitless. A gentleman of Uri at length commanded his soldiers to strike the pikes of the enemy with their halberds, as he knew they were made hollow, that they might more easily be managed. This effected much. But a generous knight, who saw every thing at hazard, in this critical moment devoted himself to certain death. This was *Arnold de Wilkenried*. He rushed forward, and grasping as many of the enemy's pikes, as he could hold, taught his troops the only way to victory. Inflamed with new courage, his countrymen followed his example, penetrated the Austrian ranks, and nothing could resist them. The weight of their armor and the heat of the sun, for it was now the middle of July, rendered the Austrians unable to fight or fly. The escape of their servants with the horses disheartened them, and the rout became general. The duke, who might have saved his life, and had repeatedly been urged to do it, perished in defending his banner with a courage, which deserved a better fate. Two thousand of the Austrians were left on the field of battle, while the Swiss in this memorable action lost two hundred of their men. But the gallant *Wilkenried* was among them.

On the spot, where this battle was fought, a chapel was erected in remembrance of the event, and in the arsenal of Lucerne were preserved the arms of Leopold, and the cords intended for the citizens of Sempach.*

* *Watteville and Wood.*

[*To be continued.*]

## REMARKS ON CHARLES I.

THE national character of the English appears to be a combination of the virtues of the rest of Europe; the ardor of the Frenchman without his levity, the solidity of the German without his dullness, and the dignity of the Spaniard without his stiffness. They are generous in thinking, and manly in action. Though careless of danger, they are impatient under suffering, so as to prefer any evil to constraint. To this trait in their character, and an imagination active, wild, and fervid, we must attribute most of their faults and their follies.

This peculiarity of national character makes English history fertile in interesting events. Of these the age of Charles I is perhaps the most uncommon and most important. Historians unite in attributing to the events of it the establishment of the present English constitution, in its original principles perhaps second to no one on earth. This circumstance however makes consideration of the rebellion difficult. From inclination to judge of events by their consequences, without distinguishing between what are accidental, and what are necessary, we are disposed to forget that, though it has terminated in success, it was begun and prosecuted in blood.

Many of the misfortunes of Charles must be attributed to the imbecile reign of his predecessor. There appears very little to admire in the character of James. He was pedantic without being learned, and cunning without being crafty. His love of peace does not appear to have proceeded from humanity, which deprecated the evils of war, nor from policy, which saw its ruinous tendency. It was rather the prudence of cowardice, and the inaction of stupidity. His indecisive administration had irritated the peaceable, and emboldened the discontented. He advanced pretensions, which he dared not support, and thus taught his people, that the

prerogative of the crown might be resisted with success. Indeed by all his measures he prepared them for sedition and anarchy.

At the accession of Charles the state of the nation required a monarch, prudent, vigilant, and unbending; it found one much too gentle, too sincere, and too humane. The Parliament was the immediate cause of most of his faults. Instead of granting supplies for assistance of the German Protestants, they wearied him with petitions to persecute Popery, and abolish Episcopacy. Their insolence and extravagance at length induced him to dissolve them, and compelled him to resort for supplies to benevolences and other exactions. It is unnecessary to detail the events, which preceded hostilities, the insolence of Parliament, and the imprudence of the king, the savage demand of the life of Strafford, and the imbecile compliance with the request. I shall rather proceed to the principal object of this speculation; to inquire, which party in the dispute a patriot and a politician ought to have supported.

Men are perhaps to take their lot in governments, as in climates; to guard as much as possible against inconveniences, and to bear with patience, what they cannot alter without crime. If there may be emergences, when resistance to oppression is laudable, they are too rare to affect the principle, that "attempts to change established governments are "not justifiable." It is better to submit to evils, which are supportable and definite, than to hazard the loss of certain advantages in the anarchy of revolution. It is fashionable however at the present day to talk of the "holy duty of in-"surrection," the "unalienable rights of man," and the "re-"gard, we ought to have for the interests of posterity." It is indeed abstractly true, that mankind have an original right to government and to rulers of their own choice. But, after government has been long established, after its roots have spread wide and deep, the exercise of the right becomes impracticable. If indeed it were possible for a people with coolness and unanimity to agree on an alteration of their gov-

diminent, the right would clearly exist. But revolution necessarily originates in faction. It is perilous and dreadful in execution. Very seldom has it been accomplished without blood, and convulsion, and desolation. No human foresight can calculate its consequences; for what human power shall say to it, "hitherto shalt thou come, and no farther; here shall thy proud waves be stayed." To submit to the miseries of revolution, because by these means it is possible posterity may enjoy greater freedom, is surely extravagant and contemptible policy. My morality is too simple to see the propriety of our being vicious, that posterity may be free; my philanthropy too contracted to feel the necessity of making ourselves miserable, that posterity may be happy.

If on any principles and in any situation rebellion can be extenuated, it is only when oppression is great and otherwise insufferable. But the subjects of Charles could complain of very little oppression or injustice. He had always been cautious in the exercise of the prerogative, and had resorted to it only because the insolent refusal of Parliament to grant supplies had made it necessary. A politician therefore could have no other motive for wishing success to the rebellion, than a hope, that it might tend to limit and define the power of the king. This without doubt was a desirable object, and, if it were a necessary consequence of rebellion, as a politician, though not as a man, he would have been justified in joining the Parliament. But over circumstances man has very little control. He may excite a power, whose motion he is not able to direct. He may destroy, what he cannot rebuild. A politician would remember, that in depriving the king of part of his power, there was danger of tearing away the whole; that in cutting off part of the prerogative, there was danger of diffusing gangrene and corruption through the whole constitution. On motives of policy and patriotism therefore he ought to have supported the cause of the king.

The actors in the rebellion against their monarch were in general as despicable, as their cause was vile. They were

the base, the profligate, and the discontented, the usual constituents of a mob. Taylors and tinkers, carmen and cobblers, combined to settle abstract principles of government and religion, on which policy and piety are cautious of deciding. But, it may be asked, how a mob, so gross, so ignorant, and so profligate, should have succeeded against the nobility and virtue of the kingdom. The answer is obvious. "The hand, which cannot build a hovel, may demol-"ish a temple." The shallowest head, the rudest hand, are sufficient to deface and destroy. It requires no ingenuity, no generosity, no intelligence. All, that is necessary, is brutality, and ferocity, and strength.

It is useless to describe the struggle between Charles, and his parliament; between the generous efforts of loyalty, and the gloomy desperation of fanaticism; between virtuous and noble principles, and sour and malignant passions. You are all familiar with the misfortunes of the king, and the termination, which Scottish perfidy gave to them. That heart must be cold indeed, which can remember without emotion the patient, suffering dignity of the monarch, when led through London in triumph by his assassins.

"No man cried, 'God save him;'
"No joyful tongue gave him his welcome home.
"But dust was thrown upon his sacred head,
"Which with such gentle sorrow he shook off,
"That, had not God for some strong purpose steeled
"The hearts of men, they must perforce have melted."

## ADVICE TO A STUDENT OF HARVARD UNIVERSITY IN A SERIES OF LETTERS.

### *LETTER III.*

DEAR FRIEND,

THE termination of an old and the beginning of a new year naturally suggest THE EMPLOYMENT OF TIME, as an appropriate topic for my present letter.

You lately remarked, that your college life appeared rapidly passing away. I was pleased with the observation, as it led me to hope, that you find your studies both pleasant and profitable. It is always considered an unfavorable symptom for a student to complain of the tediousness of time. It gives reason to suspect him of negligence, if not of irregularity.

But permit me, my young friend, to observe, that you have yet to learn the true value of your present golden opportunities.

"We take no note of time but from its loss."

When a few more years have passed over your head, you will the more forcibly realize the truth of this remark; you will the more sensibly perceive the swift flight of time.

That you may review your life with as little regret, as possible, let me importunately urge you to consecrate the fleeting moments, as they pass, to some useful end.

To this purpose it is not however necessary, that you should be always poring over your books. Meditation on what you read is equally important. When you study, be careful to fix your attention. This is of greater consequence, than is generally imagined. You often hear scholars highly extolled for genius, because they appear to acquire much by little study. The true secret of their improvement is, they abstract their minds, when studying, from every thing else, and intensely pursue the subject before them. The sum of their mental application is probably as great, as

those employ, who devote more hours to attain the same knowledge.

Do not then felicitate yourself, that your advances in literature will be necessarily proportioned to the time, you are engaged in study. Your mind may be inactive; or it may wander; or you may study injudiciously. In either of these cases your time will be as really lost, as if you were professedly devoting it to amusement.

This habit of fixing the attention I the more earnestly recommend, as it may be best established in youth; and as, if not then formed, it will be with much greater difficulty attained, as you advance in years.

You complain of the number and the variety of your studies. But I will venture to assure you, that, by the economical and methodical employment of time, you may even find leisure for other inquiries, besides performing your daily task.

Would you accomplish this, you must first accustom yourself to early rising. It is incalculable, how many precious hours are lost by devoting more time to rest, than nature demands. It is well ascertained by accurate observers, that seven hours' sleep is sufficient for healthy adults. Resolve then, that you will spend no more, than these in bed. But, should you happen to encroach on your morning hours, determine always to deduct from the ensuing night, what you have thus unfortunately lost.

I would not however exclusively recommend nocturnal studies. They are favorable to meditation; but they gradually injure the eyes, and exhaust the animal spirits. If you habitually improve it, you will find the morning the best season for study, as it respects both health and improvement.

But "it is vain for you to rise early, and to sit up late," if you do not guard throughout the day against unnecessary interruptions. The hours, you devote to study, you must resolve to make your own. You will have to struggle with many temptations; but, resolutely determined, you may surmount them all.

The swarms of idlers, which always infest the University, will give you the most trouble. But there are various methods, by which you may avoid frequent interruption from them. You may bar your doors against them; or, should they accidentally gain admission, you may be soon relieved by refusing to join in their vain conversation, and by calling their attention to the studies, which you are pursuing. It is however to be hoped, that you will not cherish such familiarity with the indolent, as will embolden them to frequent your society.

Besides diligence, you must employ method in study, would you improve time to the most valuable purpose. "Method" was with great propriety denominated by the ancients "the soul of science." To neglect of this is it greatly owing, that so many hard students make but small advances in knowledge. They are injudicious both in the selection and the perusal of authors. They study without a plan. Their minds resemble an irregular and ill assorted store house, where are many commodities, of which the possessor cannot readily avail himself. They gain much important knowledge, but they cannot easily bring it into use.

Fix then upon a regular plan of study. Let college exercises occupy your first care. You have already heard many arguments against their utility. You are told, that much more useful knowledge may be gained by consulting the library, and by contenting yourself with a superficial attention to your stated lessons, than by pursuing the mode of study, which your instructers have prescribed. But be assured, that this is the language of inexperienced youth. Recollect, that your exercises are appointed by those, who have already ranged the fields of science, and who have learned to distinguish between the useful and the superficial.

To prejudice you against such diligence, as I now recommend, the idle will tell you, that it betrays a total want of genius. They will point you to those, who, with very little attention to books, have been highly renowned for literary acquisitions. Such language demands your utmost

caution. There is a kind of magic in the very sound of the word genius, which has captivated and deluded many a thoughtless, yet aspiring student. There have been those, who have neglected their exercises, or have endeavored to conceal attention to them, lest they should be charged with want of genius. Nay, to acquire the proud, yet deceptive honor, which reputation for genius confers, some have even run into the most ridiculous excesses, because eminent scholars have been sometimes known to be dissipated characters.

But take heed, that you be not led astray by such a foolish ambition. Genius is indeed a rich and inestimable boon; but little will it avail without diligent application. With the considerate they must certainly be allowed to deserve the most honor, who are indebted for their literary attainments more to their own industry, than to the bounties of nature.

Besides, if you candidly inquire, you will be satisfied, that those, who have attained the highest distinction in science, have been uniformly diligent students. You will also find, that they are often in the number of those, who in their youth were represented, as deficient in genius. So that the observation of one of your classical authors must still remain true;

"Qui studet optatam cursu contingere metam,
"Multa tulit fecit que puer, sudavit et alsit."

To fit you for such a degree of application, and to support you under it, I must beg you daily to indulge exercise of body and amusement of mind. By contrary habits students are liable to contract a long train of diseases too numerous to be mentioned.

Social intercourse with literary friends is an exercise both useful and pleasant. In the choice of such companions be sure to select persons of pure morals as well, as enlightened minds. With these it is not necessary always to dwell on abstruse topics. You may occasionally have recourse to the sprightly sallies of wit and of mirth. You may thus unbend

your mind, and prepare it for more vigorous application. I have no objection to the sentiment, which Horace expresses to Virgil, if fairly constructed ;

" Misce stultitiam consiliis brevem,
" Dulce est desipere in loco."

Even your vacations should not be mispent. I would not however advise you to immure yourself in your study, and thus be wholly secluded from the world. In this way you would contract an unbecoming rust, which is too apt to attach itself to unsocial students. You may at such seasons devote a part of every day to society ; and by a proper selection of companions you may improve your mind, while the exercise and amusement will essentially conduce to your health. Such a practice will also tend to refine your manners, and thus prepare you to make the knowledge, you shall acquire, most useful to the world.

" Hast thou no friend to set thy mind abroach ?
" Good sense will stagnate. Thoughts shut up want air,
" And spoil, like bales unopened to the sun,
" Speech ventilates our intellectual fire.
" Speech burnishes our mental magazine ;
" Brightens for ornament ; and whets for use."

I cannot close my letter, without earnestly entreating you to devote a portion of each day to perusal of the scriptures, and to devout meditation, and to prayer. Especially on the Sabbath, besides regular attendance on public worship, be employed in serious reading, conversation, and reflection.

You will perceive, my young friend, that it is not my aim to captivate you by the beauties of language ; but rather to arrest your attention to the importance of what I recommend. I give you these plain hints, not so much with reference to the profession, you contemplate, as with a sincere desire, that you may be diligent, virtuous, useful, and happy in this life ; and that you may lay a foundation for endless felicity beyond the grave.

Your affectionate PHILOS.

## PATRONAGE OF GENIUS.

Sed non satis perspiciunt quantum natura humani ingenii valeat.
Quint. a Rol. ed. p. 33.

IT has been a general complaint, that in this country genius has been uniformly blasted by the coldness of neglect; that its seeds have often sprung up and germinated, but for want of culture have produced no fruit, or, if any, of the meanest and most degenerate kind. This complaint, if founded on truth, is indeed disgraceful to our country. I shall not examine the justice of the charge; but, admitting it to be well supported, it is still a question, whether neglect has that deletereous influence on the progress of genius, which it has been so fashionable to believe.

That genius must appear, before it can be patronized, is a position, which no one can controvert. Its traces must be discovered, and its operations observed, before it can secure praise and reward. Without proper objects of beneficence how can there be benefactors? Without Virgil and Horace what occasion for Mæcenas? Without coadjutors in the revival of literature in degenerated Italy what opportunity for the munificence of Lorenzo de Medici? A disposition to cherish can never originate intellectual powers, nor give them a direction, which nature had not designed. When young men, overcoming by vigor of mind the fear of a world ill natured, and censorious, and dogmatical, offer their claims to notice, commendation and patronage may produce an emulation for literary fame, which will give their talents a fuller exercise, but can create no new powers. With such encouragement they may become more confident, but not more capable of exertion.

Cannot then the best capacities be chilled by indifference, and oppressed by opposition? Doubtless. But genius has that persevering, overcoming power, which converts indifference into favor, and opposition into patronage. Sometimes

this happens, when its career is well nigh finished, and sometimes it is left to the justice of another generation. Aware of the envy and sluggishness of contemporaries one of the greatest wits and best writers of the last century dedicated his most meritorious work to posterity. But this backwardness to commend and reward has neither checked the imagination of poets, nor prevented the discoveries of philosophers. Milton did not believe himself a blockhead, because his contemporaries were not refined enough to relish his Paradise Lost. Corneille did not think himself a more contemptible poet or dramatist, because he enjoyed no portion of the patronage of Richlieu. Not the apprehension of a prison would have made Galileo less curious in discovering, and less confident in believing the truth of the Copernican system; though his timidity and actual suffering led him afterward to abjure it.

It is indeed desirable, that true genius should be encouraged and rewarded; but let it not be supposed, that encouragement and reward are absolutely essential to its progress and success. The warmest encouragement and most enthusiastic love of fame cannot convert arrogance into modesty, dulness into brilliancy, nor ignorance into learning. Among princes and the great the desire and possession of applause has had its full operation and opportunity. Many of the Roman emperors considered themselves orators and poets. They were not contradicted; but they became neither Ciceros, nor Virgils. James I was inflated with the fulsome adulation of his courtiers, the grossness of which was exceeded only by his own vanity; and what was James I but a royal pedant.

True genius will ordinarily discover itself, without being drawn into light by the force of patronage. Where there is one flower "born to blush unseen," there are thousands, that attract and charm the eyes of mankind. The concealment of talents is always imputable to the possessor; the veil may easily be drawn aside, and the treasure disclosed. The effulgence of Butler's genius dispelled the darkness of

poverty, and its warmth overcame the coldness of neglect. The great Dr. Johnson, so far from being checked in his undertakings by indigence, was rather stimulated; and, had he been obliged to beg for subsistence, he would nevertheless have bequeathed a legacy immensely rich to posterity. And I do not believe, that the insolent hauteur of the Earl of Chesterfield toward him, when compiling his dictionary, deducted from his merit, as a lexicographer, or philologist. Burns, notwithstanding his limited reading, and information, and intercourse, rose to the first place among the bards of Scotland. Gifford, though shackled under a hard master, and serving at a trade, he abhorred; though deprived of almost every mean of improvement, had invention and perseverance enough to engrave his mathematical calculations and juvenile verses on the sole leather, which was unfit for the last.

It is unnecessary to multiply examples of the progress of genius unprotected and unrewarded. Even disappointment and calamity, instead of concealing genius, lead her from retirement.

"Ingenium res
"Adverse nudare solent, celare secundæ."

Genius is independent, and active, and persevering; neither perishing with indigence, nor decaying by neglect, nor yielding to opposition. It will discover itself in the peasant as well, as in the prince, with reward, or without, aided by applause, or opposed by censure.

Shame then to those, who shelter themselves under the clamor, that talents are neglected, and make the want of patronage an apology for the want of genius. That this reproach may no longer be merited, let all exert the talents, they possess; and let not the querulous begin to complain, until real literary excellence is despised, and spurious literature only is encouraged.

M.

# REVIEW.

*Letters from London, written during the years* 1802 *and* 1803 *by William Austin. Boston, Pelham,* 1804.

IN some of the Asiatic Letters of Montesquieu and Goldsmith we have seen the high degree of interest, which may be given to this species of writing. Unrestrained by the laws of formal composition, the writer without impropriety mingles the gay with the grave, and relieves the severity of reason with the vivacity of wit.

The writer on the English nation, though without the immunities of a fictitious character, is peculiarly happy in his subject. Whatever is said of the *little island*, the seat of science, of arts, and of arms, will be received with peculiar avidity by Americans. We remember, that it was the land of our fathers, that the national characters of both countries assimilate; and we see some of the traits of its government in our own constitution. The "Letters from London" will therefore be opened with uncommon expectation. But the hope of finding the reflections of a liberal traveller, who balances virtues with defects, who, without expecting perfection, is contented with excellence, is destroyed in the very first paragraph. We then perceive, that the writer is prepared to find "the excesses of pride, vanity, and "ambition among men, who endeavor to rise above, and "sink far below the standard of nature." Very near to admiration, it has been said, is a wish to admire, and the converse of the adage is equally true.

"Men, morals, politics, and literature," are the professed subjects of the writer's observations. He appears to entertain a very exalted opinion of the importance of his undertaking, and with much modesty "trembles" at the idea "*of supporting the re-*

" *sponsibility of a nation.*" He however seems to regain the pride of conscious merit, when he informs us, that " so " dignified an office requires the pen of a Tacitus, and " *should be filled only by philosophers.*"

The two first letters are employed in desultory observations, and it is not till the third, that the philosopher begins his task in his own facetious language of " *catching John* " *Bull.*" We should however do injustice to his sagacity, if we were to omit a discovery in his first letter, which is really without *parallel* in the conjectures of antiquarians. " The story of the Amazons," he informs us, " had its ori- " gin in the credulity of travellers, or perhaps from *certain* " *smugglers who appeared at the sea side* dressed in women's clothes."

The ideas of the author appear so indistinct and confused; there is such a perpetual effort to display much, where little is possessed, that it is not always easy to determine the subject of his letters. We are however inclined to think, that his design in the IV, VIII, XIII, XX, XXX, is to describe the English national character. The result of his observations appears to be, that " they have two characters one repellent, " the other accommodating" ; that " their characters, which " are a combination of dignity and scurrility, are extremely " *angular*, yet rather defensively, than offensively proud" ; that " *they are virtuous from inclination, but villians from* " *principle*" ; that " they are careless of the opinions of " others, and the swing of the arm, the incautious step, the " rolling of the body, tell you plainly, that they care for no- " body, no, not they ; but this may be owing to a *desperate* " majesty, that they assume," &c. As the reflections of every reader must be the same on this picture, we shall offer no comment. In the XIII however there are some judicious remarks on the impatience of the English under imaginary evil, and the fortitude, which they oppose to real calamity. We forbear transcribing them, as the reader will find the best of them in the Citizen of the World, in language perhaps more pleasing.

In the course of the letters we find many observations on the constitution of England. They are generally the reflections of one, who appears to know little of his subject, and in all his views is determined only to see defects. In the XXVII is a formal disquisition to prove, that "the constitution of the United States has more internal strength, than "that of England." As a specimen of our author's logical skill we give the following summary of his argument. The English constitution is "worse than none;" because it recognises a hereditary succession in the executive and senate; because some of its principles are not punctiliously defined; and because the poor cannot share in the government, unless they are men of talents. Therefore the English constitution cannot be stable, and consequently cannot be strong. He assumes the principle, that the people of the United States are sovereign over the constitution; but that they will never mistake their own interests; therefore they will ever be attached to the constitution, and consequently it must be strong, because it will be stable. This form of argument without reasoning is a specimen of the cant of our modern philosophic statesmen. It does not deserve analysis, because it has no pretensions to wisdom. When our author however condescends to adopt plain language and argue from experience, he very *consistently* assures us, that "*the citizens of the "United States have nothing to fear from the constitution; but "that the constitution has every thing to fear from them.*"

The III, XXXVI, and XXXVII letters are devoted to remarks on the state of society in England. He asserts, that there are chariots and servants; and from inequality of condition infers inequality of happiness; that commerce,* "which has the head of a serpent, the arms of a tyrant, and "the feet of a slave, has rendered the poor wretched, hopeless, and debased," &c. To all this there is one reply. If they were thus miserable and desperate, thus "*outlawed from*

* On the subject of commerce we find throughout the work sentiments, very similar to those, expressed in the celebrated "Notes on Virginia."

"*God's providence*,"* how does it happen, that the meanest subject of England is devoted to his country, exults with pride to danger in supporting the honor of its cross, and, "filled with England's glory, smiles in death."

The other letters are a medley of sentiment and description. They contain opinions on the English hierarchy, of the principles of which the writer appears entirely ignorant, and on the state of the Jews and the Quakers; an account of an English election,† and a sketch of *his friends*, Godwin, Holcroft, and Wolcott, together with a description of Ranelagh. Of the state of literature he says nothing, though he *dined* at Oxford, and saw the number of its colleges, and the size of its library. The concluding letters on the characters of Gibbs, Erskine, Garrow, Pitt, Fox, and Windham, are rather superior to the rest of the performance.

As his style is in some degree free from that inflation of manner, which has almost become characteristic of American composition, we would willingly offer it the tribute of praise. Yet he can by no means be ranked in the class of elegant writers. His style is in his own language "*dogmatical and angular*," though far from being "systematic and "precise." He has introduced some new phrases without necessity, as they add neither grace, nor force to our language. They are sometimes barbarous, and sometimes unintelligible. We find "monotonous panegyric of the blessed"; "characters, which hang loosely about the social compact"; "a "child, wantoning under the constitution in youthful perspective"; "a religion, which introduces precocious civilization"; "to exasperate inveteracy"; "ultimated in "slavery"; "anxious indifference." This *affectation* of elegance cannot be tolerated by those, who have adopted the maxim of Horace, "usus est et jus et norma loquendi."

There is throughout an attempt to adorn his pages with passages from the ancients. He cites the passage from Cic-

* This phrase, which more than once recurs, we are willing to believe only foolish, not impious and foolish.

† In this letter he does Dr. Johnson the honor of *coinciding* with him in comparing an election to the Saturnalia of the Romans.

deros " ut imperium populi Romani majestasque conservare-" tur" to prove, that the phrase " sovereign people" was not unknown to the ancients; but this is an expression, which, every school boy might inform him, is merely synonimous with " the nation" among us, with no reference to principles of government, and might with equal propriety have been used under the empire of Caligula. Instead of the " quomecunque rapit," &c. of Horace we find this parody, " quomecunque libertas trahit, deferor hospes." We do not however censure him as injudicious in substituting for " tempestas" the " libertas" of modern days.

As a specimen of the confusion of his ideas, we select the following passage from his character of Gibbs. " Without " the appearance of arrangement he has all the elegance of " method. Luminous you see his path through the wilder-" ness of the law, while in his rear follows a stream of con-" nexion; thus attaining to all the interest of historical or-" der, he gradually convinces, until he challenges all he de-" manded." All our endeavors to discover any thing like meaning in this passage only make " darkness more visible." The argumentation of Gibbs is first compared to the path of a luminous body through the wilderness; next it is an army, whose rear is followed by a stream, and this too *a stream of connexion*, till at length we find, that it is thus he gradually convinces, until he challenges all, he demanded.

We extract the following character of Mr. Pitt, as incomparably the most candid and elegant paragraph in the work. " Mr. Pitt is the most cool, perspicuous, dignified, and fluent " speaker, who ever rose in a deliberative assembly. The " moment he is expected, a solemn stillness pervades the " House, and, while his presence is felt, his adversaries lose " all their influence. His manner is gentle and unassuming; " his gestures moderate and conciliatory; his voice clear, mu-" sical, and distinct; his words most happily selected, with-" out the least appearance of selection, flow in an unruffled, " uniform stream, always sufficiently rapid to interest, and " frequently to command attention. With these advanta-

" ges he opens on the House a mind veteran in politics, and " as extensive as the various relations of the empire. Nor " is he deficient though sparing of the illustrations of mod- " ern science and embellishments of ancient literature. With " a mind thus adorned by nature, thus disciplined by art, " and habitually cool and determined, no wonder he discov- " ers on all occasions *a reach far beyond the attainment* of or- " dinary men. A mighty kingdom he still seems to support, " nor does he sink under the weight, while the fallen states- " man is yet willing to hazard his immense former respon- " sibility. Doubtless no mortal in a British House of Com- " mons could support such a weight of character, unless his " preeminent abilities had first given him a necessary weight, " and then the weight of his character had seconded his abil- " ities." This we readily acknowledge is written with elegance; yet even here it is difficult to determine, what is meant " by attaining a reach"; and the last period, where Pitt is said to support a weight of character by a necessary weight, given by his abilities, which abilities are seconded by his weight of character, is not remarkable for perspicuity.

We cannot close our remarks on this work without objecting to some parts of it, as unfriendly to virtue and piety. The author's high encomiums on Mr. Godwin cannot be very grateful to the moralists of the old school. A defence of the prostitution of a child to procure sustenance for her parents is not very consonant to the doctrine, which forbids us " to do evil, that good may come;" and an admiration of Mary is no recommendation of the work to those, who have too much family pride and old fashioned strictness to consent, that their daughters should sacrifice their chastity to their passions or philosophy. Religion is not treated with that respect, its truth and character demand; our toleration is described too much, as the result of indifference rather, than charity, and the illiberality, which is betrayed in charging the trinitarian with polytheism, excites as much pity, as contempt.

As a book of travels we find nothing in its details worth

a voyage of observation across the Atlantic. As a work of sentiment we find little in it to approve. For the curious it it has no charms, for it contains no discoveries. Its descriptions as far, as just, we have heard from every traveller. Its political doctrines are from that school, which has discovered perfection in barbarity, and, to restore us to the manhood of society, invites us to adopt the institutions of Lycurgus, and embrace the life of a savage. For this new edition of modern philosophy, whose aim is to "change us into oth-"er creatures, than what our natures and the gods design-"ed us," we leave our author to seek his "reward in the "thankfulness of nations."

We cannot omit in this place to recommend generally to the consideration of young men, who are affected with the cacoethes scribendi, the doctrine of Pope, that

"A little learning is a dangerous thing."

Our author condemns this sentiment as nonsensical. But when we find in repeated instances, that a little learning has madly stimulated the young to enterprises, which required the wisdom of the sage; when it has beguiled them into works, in which they appear dogmatical without authority, singular without originality, logical without argument, and theoretic against experience, they should give some credit to the poet, nor despise the oracle, because *sung* by Apollo.

*The service of GOD, as inculcated in the Bible, our reasonable choice. A sermon, delivered at Scituate, october 31, 1804 by* HENRY WARE *A. M, published by request. Boston, E. Lincoln, 8vo, pp. 20.*

THE perishable pamphlets, whether sermons, orations, or eulogies, which are every day issuing from the press, form a large portion of the *reading, which is never read.* The reputation of the author of this discourse however will not suffer it to be neglected with such productions.

In former days those, who felt not with full force the evidences of our religion, yet seemed disposed to acknowledge its purity; though willing to profane the temple, they admired the beauty of the edifice. In our times however the philosophers of the day, while endeavoring to deprive us of the directions of the gospel, have offered themselves, as better guides in morality. He, who has been wearied by the glare of modern sophistry and declamation, may be refreshed by the prospect, which this sermon discloses of the beauty and purity of the gospel.

The following extract will partially show, of what materials this discourse is composed.

*P.* 16. "Now when you consider how uncertain a guide the "opinion of mankind is, and how often he must be led astray, "who has no higher and surer motive, than the wish to gain the "approbation of the world; how it induces men to assume the "appearance of every fashionable virtue, without any care to "possess the reality, and to shun the appearance of one, howev-"er useful and important, that is out of repute; how it thus "tends to destroy all real and sincere goodness, and to fill the "world with hypocricy, with false appearances, and false preten-"sions; when you consider how unbecoming are pride and ar-"rogance, how contemptible and disgusting ostentation and "vanity, and how amiable, attractive, and truly respectable "is humble, modest, unassuming worth; you will not, I "think, be disposed to censure a religion, which teaches you to

"seek the *reality* rather, than the *appearance* of virtue, and to val-
"ue the approbation of Heaven above the good opinion of the
"world. A religion, which gives little encouragement to those,
"*who love the praise of men more, than the praise of GOD*, and
"are eager *to receive honors one from another, but seek not that hon-*
"*or, which cometh from GOD only.*"

The style of this discourse is pure, unaffected, and manly; and may sometimes remind the classical reader of the manner of Sherlock. There are however some accidental blemishes, the principal of which is the occasional union of words too nearly synonymous.

It may be observed of some of the most popular of the late English sermons, that they display the art of the orator rather, than the sincerity of the divine; that they amuse rather, than improve; that they *play round the head, but come not to the heart.*

A volume of sermons like this, which we have been considering, would be no unacceptable present to the public, for he, who knows little, might understand, and he, who knows much, might read them with improvement.

*Tableau du Climat et du Sol des Etats Unis de L' Amerique, par C. F. Volney.*

[Concluded from page 178.]

THE second volume commences with a chapter "on the prevailing diseases of the United States."

"Besides those maladies, which are common to all countries, there appear," says our author, "to be *four diseases*, which, from their frequency and universality, may be considered, as the legitimate offspring of this country.

"In the *first* class of these are to be placed colds, catarrhs, and all those disorders, which proceed from obstructed perspiration." He supposes them to be occasioned by the sudden changes in the temperature, so characteristic of

the climate, the effects of which the inhabitants most sensibly feel from precipitately adopting the thin and light dress of Parisians, and to which they inconsiderately expose themselves after sipping hot teas, &c. The final effect is a *consumption*, "the withering blight of loveliness and youth."

A *second* complaint, he says, peculiar to this country is "cariousness of the teeth, defluxions of the gums, and the premature loss of the valuable instruments of mastication." This he supposes to be the consequence of the universal consumption of salt meat, as food, and the use of hot teas and drinks; by which the gums are corroded, and the enamel of the teeth destroyed. "Experience has long since informed us, that all hot liquors produce a sensation in the teeth, immediately perceived on their coming into contact with any thing cold. The exterior hard coat, or enamel, becomes soft, and hastens to dissolution. Hence the general complaint of bad teeth in the north of Europe; for, in all cold countries, hot liquors impart agreeable sensations to the whole frame, while cold drinks are most agreeable in hot countries; and it is remarkable, that in the latter, as in Africa, Arabia, and India, the teeth are generally fair and sound. This conclusion acquires some force from a fact, observed, within the last twenty years, in the United States. Before that time bad teeth were never observed in an Indian; and the food of these tribes is commonly cold. Some few individuals, particularly women, of the Oneida, Seneca, and Tuscarora tribes, having adopted the use of tea, their teeth began in the course of three years visibly to decay. Bougainville also tells us, that the wretched savages of Terra del Fuego have all bad teeth, and, that they live almost wholly on shellfish, roasted, and eaten *burning hot*."

"*Thirdly*, autumnal intermittents prevail in this country to a degree scarcely credible, especially in newly cleared grounds, in the neighborhood of rivers, pools, and marshes." In pursuing some reflections upon this subject, he remarks, "as these disorders prevail most in low places, we might suppose, that a high station would generally be preferred by settlers; but health is never allowed to enter into competi-

tion with profit, and the more fertile plains are therefore chosen, though at the expense of health and hazard of life."

*Fourthly*, the prevalence of yellow fever in the United States he discusses at some length; and feels a degree of confidence in his conclusions, from having himself received a medical education in early life. He asserts the domestic generation of this fatal malady; but some of his statements are incorrect, and much of his theory is fanciful.

The remainder of the volume consists of several articles, illustrating some particulars in the work. The *first*, "On the winds of Norway and Sweden," is to draw the attention of meteorologists to the laws, which govern the winds of the polar circle, and to point out the analogy or correspondence between the northwest and northeast winds of America and those of Russia and Sweden.

2. "Extracts from a History of East and West Florida by Bernard Romans." This is the work of an enlightened physician and observer, who spent several years in the country, he describes; and contains much accurate and interesting information.

3. "A notice of Dr. Belknap's history of New Hampshire, and of Dr. Williams' history of Vermont." He remarks, that "the two first volumes of the history of New Hampshire, though not very interesting to a foreigner, are extremely curious, as tracing the origin of many usages, which have grown into *habits*, and compose at this day a great part of the character of the Anglo Americans." "The third volume contains a methodical description of the climate, soil, natural and artificial productions, agriculture, commerce, &c. After several retrenchments, where the author pays a double tribute to his character, as an American, and a clergyman, in declaiming against philosophers and European travellers, this volume is the most instructive and useful, with which America is capable of enriching our language."

Of Dr. Williams' history of Vermont he gives a high commendation.

The 4th article is "respecting Gallipolis, a French colony on the Ohio." This is an affecting narrative of the disappointments, toils, and sufferings of a number of French families, who bought lands of some speculators in France, and came over to take possession of them in the years 1791 and 1792. They were promised a region of exuberant fertility, on a beautiful river abounding with fish, and in a serene and temperate climate, where they would be exempt from taxes and from military duty; but they were not told, that this paradise was on the other side of impassible mountains, and in the midst of impenetrable forests; that it was remote from all other settlements, and in the vicinity of Indians, exasperated by a war, in which they were then engaged with the United States. In short, these people were miserably deceived, suffered incredible hardships, were visited by grievous sickness from the unhealthfulness of their situation, and found their pleasant expectations turned into chagrin, and their flattered hopes ending in despair.

The next article gives some account of "the colony at Post Vincennes on the Oubache, and other French settlements on the Mississippi, and on Lake Erie."

The particulars, here furnished of Post Vincennes, Kaskaskias, Cahokias, Prairié du Rocher, &c. are curious and affecting. He found these settlements almost deserted, and the remaining inhabitants ignorant, poor, and wretched. To account for this change he goes into a particular "investigation of the causes, which occasion the decay of French settlements, and promote the flourishing condition of those, which have arisen around them, peopled by Americans." There is so much frankness and ingenuity in his reasoning on this subject, that we give it entire.

"After examining this remarkable circumstance very carefully, it appears to me, that the true reasons for the difference of the *issue* are to be found in the difference of the *means of execution*, and the employment of time; that is to say, that, which we call *habitude* and *national character*, originating from the system of domestic education and from the nature

of the government; both of which have a greater or less effect agreeably to the physical constitution. Certain traits in the daily life of the colonists of the two people will render this opinion evident."

"The *American settler*, of English or German extract, naturally cold and phlegmatic, sedately forms the plan of managing a farm. He undertakes without vivacity but without relaxation every thing, which will tend to accomplish his purpose. If, as some travellers have laid to his charge, he become idle, it is not till he has acquired, what he projected, and which he considered, as either necessary or sufficient.

"The *Frenchman* on the contrary, of petulant and restless activity, undertakes with precipitation and fondness a project, of which he has neither calculated the expense, nor conjectured the obstacles. More ingenious, it may be, he rallies his German or American rival upon his dulness, which he compares to that of the ox; but receives for a reply, in cool, good sense, that for labor the steadiness of the *ox* is more serviceable, than the impetuosity of the brisk and prancing *courser*. And in fact it often happens, that the Frenchman, having begun and undone, corrected and changed, with spirits buoyant with hope, or sinking with fear, is at length disgusted, and abandons the whole.

"The *American settler*, slow and silent, does not rise very early in the morning; but, when he has once risen, he spends the whole day in an uninterrupted series of useful labors. At breakfast he coldly gives directions to his wife, who receives them with timidity, and executes them without contradiction. If the weather be fair, he goes out to work, cuts down trees, makes fences, ploughs, &c. If the day be rainy, he makes an inventory of the contents of his house, barn, and stables; repairs the doors, windows, or locks; drives a nail where it is wanting, makes tables or chairs, and employs himself diligently in making his habitation secure, convenient, and neat. After all these arrangements to please himself he is yet willing, if a good opportunity offer, to sell his farm, and retire into the woods, ten or twenty

leagues from the frontier, to form a new establishment. He will pass several years in clearing away the trees, in constructing a hut, then a shed, and then a barn; in cultivating the ground, &c. His wife, patient and serious as himself, will second his endeavors, and they will contentedly remain, sometimes for half a year, without seeing the face of a stranger. But at the expiration of four or five years he will have subdued, and brought to, a place, which ensures the subsistence of his family.

"The *French settler*, on the other hand, rises early in the morning, and has so much to boast of. He consults with his wife on what to set himself about. Though he asks her advice, it would be strange, if they should always happen to agree. The wife comments, insists, contests. The husband is positive or yielding, vexed or encouraged. Sometimes his house is irksome to him; he takes his gun to go a hunting, or sets out on a visit to his neighbors. Sometimes these visits are repaid. Indeed to visit and to chat are of so much importance to Frenchmen, that all the settlers, through the whole frontier from Louisiana to Canada, are emulous of being near each other. In several places, having asked how far it was to the most remote settler, I have been answered, 'he is in the desert with the bears, at a league from any house, *where he has nobody, with whom he can converse.*'

"This alone is one of the most characteristic and distinguishing traits of the two nations; so that, the more I have reflected on the subject, the more I am persuaded, that the domestic silence of the Americans, observable also in the English, Germans, and other northern nations, from whom they sprung, is one of the radical causes of their industry, of their activity, and of their success in agriculture, commerce, and the arts. In silence they learn to concentrate their ideas, and to make their judicious arrangements and prudent calculations. Thus too they acquire habits of clear thinking and accurate expression; and hence insure more precision and exactness in their whole conduct. On the contrary the Frenchman's ideas evaporate in ceaseless chat. He exposes

himself to domestic contradiction and bickering, and excites the slanders and the quarrels of all his neighbors. At length he finds, that he has squandered away his time, without having brought any thing to pass, truly useful to himself, or beneficial to his family."

Article 6th contains some general "observations on the Indians of North America, followed by a vocabulary of the Miami language." This is a very ingenious and extremely interesting part of the work. We should be glad to communicate to our readers some of the details; but we have already exceeded our limits. We can only observe, that M. Volney supposes the Indians of *Tartar* origin, excepting only the Eskimaux and the tribes of Nootka sound and its bordering coasts, whom he believes to be a distinct race.

In a note of some length he gives the following probable census of the population of the whole continent.

| | *Inhabitants.* |
|---|---|
| "The United States are known to contain | 5,215,000 |
| The Spaniards allow for the whole population of Mexico - - - | 3,000,000 |
| Canada in 1798 reckoned 197,000; suppose | 200,000 |
| Upper and Lower Louisiana cannot exceed | 40,000 |
| The two Floridas about the same number | 40,000 |
| The Creeks, Choctaws, Chickasaws, who have 8,000 warriors; in all - - - | 24,000 |
| All the Savages on the Wabash and Michigan, about - - - - | 15,000 |
| The whole of the other tribes throughout the continent as far, as the Frozen Sea and Nootka sound | 600,000 |
| Total | 9,134,000 |

"Thus the population of all North America very little exceeds nine millions; and we may consider the last article, that of the Savages, as too great by perhaps half.

"South America does not appear to have attained an equal number. The best informed Spaniards compute, for all their possessions in that country, to wit, Peru, Chili, Para-

guay, La Plata, and even Caraccas, not including the unsubjected Indians, a population of only - 4,000,000

In Brazil are reckoned 500,000 Portuguese, and 600,000 Negroes; - - - 1,100,000

Total 5,100,000

"The number of Indians, unsubdued, cannot be precisely determined; but, considering their extent of territory, &c. they may be equal to - - - 1,000,000

The colonists of the Antilles and of the Isthmus of Panama do not exceed - - 1,800,000

Dutch and French Guiana cannot be more, than 75,000

Total 7,975,000

"Thus we have about 8,000,000; but suppose 10,000,000; still the population of North and South America cannot exceed 20,000,000.

"Now set down, as the most accurate enumeration, we can make for China, - 120,000,000

Persia, according to Olivier, - 3,000,000

On a particular examination of all Turkey in Asia I cannot find more, than - 11,000,000

I do not think therefore, that all ASIA, including these, contains more, than } 240,000,000

EUROPE is well known to contain 140 or 142 millions; say - - - 142,000,000

AFRICA, including Egypt, say - 30,000,000

AMERICA - - - 20,000,000

Lastly for the Islands in the South Sea, New Guinea, &c. let us allow, though it is too much, 5,000,000

Thus we have *for the whole Globe* a total of 437,000,000 and it cannot be so much, as five hundred millions."

From the extracts, we have made, and the analysis, we have given, of these volumes, our readers will perceive, that they contain much curious and interesting matter. We are disposed to give M. Volney credit for many ingenious and

philosophical remarks; but we hesitate not to say, that his speculations are too superficial, and his conclusions too positive, considering the very limited sphere of his observation. But he availed himself of all the information, he could get; and in some instances applied *generally*, what was merely *local*. This is strikingly evident in his IV chapter, "upon the interior structure of the territory. Here he has taken the description, given by Dr. Mitchell, of *one state*, and applied it to *all the states*. The Doctor had said, that the state of NEW YORK may be subdivided into 1st *the granitical tract*, terminating in the high lands, or first range of mountains. 2d *The schistic tract*, beginning where the granite ends, and underlaying all other strata far westward and northward. 3d *The calcareous tract*; 4th *the sand stone*; and 5th *the alluvial country*.* This *topical* application of the Doctor, M. Volney has spread *over the whole body of North America*.

Since this Review was written, we have been informed, that there have been two translations of the work into English; one published in London, and the other by Mr. C. B. Brown in Philadelphia.

* "Sketch of the mineralogical history of the state of New York."

*The Temple of Nature; or the Origin of Society; a Poem, with philosophical notes. By Erasmus Darwin, M. D. F. R. S. New York; 8vo, boards. 1804.*

THE author of the poem now under review has by his works introduced himself to the public in the characters of a poet and a philosopher. The degree of reputation and the extensive circulation, which the works of Doctor Darwin have obtained in this country, entitle them to critical attention. His first publication, which attracted any considerable notice, was the "Botanic Garden." "Zoonomia" next appeared, and was soon followed by "Phytologia." The last work of

the same author, the "Temple of Nature," was published soon after his death, which took place in 1802.

The three former of the above mentioned treatises have been frequently noticed in reviews, and even in volumes, written expressly for the purpose. The general principles, contained in the Temple of Nature, do not materially differ from those in Zoonomia; and the style of the poetry does not essentially differ from that of the Botanic Garden. Indeed the frequent references, made in this volume to his former works, show it to be merely an appendage, or further illustration of his general system. But, as this and the other writings of the same author are extensively read, as they profess to exhibit theories and opinions upon subjects of the highest importance, repeated examinations may not be useless.

Though the poet and philosopher so widely differ, though each be destined to move in a different sphere, Doctor Darwin has attempted to unite them, and promiscuously to "blend "philosophy and imagination." He has endeavored to charm our fancies, to awaken our sensibilities, and lead us through the paths of philosophical theory and demonstration on the same page. While the poet is soaring through realms of ethereal "gas," and surveying the planets, bound in their "silver zone," the philosopher is creeping in the earth through beds of lime stone, marl, and zinc. A poem, like this, we now examine, cannot be constructed without frequent use of prosopopœia. But, as this figure is founded on association, and as ideas entirely heterogeneous will not easily associate, the success of a poet is often uncertain. Like a meteor of the night, a bewildered imagination may astonish with its glare, but permits no human being to pursue its track. Association cannot give teeth to a mathematical point; she cannot make a triangle laugh, or a trapezium bleed. In vain does she attempt to unite phosphorus and oxygen in connubial love.

This attempt to "blend philosophy with imagination" cannot fail of being injurious to true science. The investiga-

tion of physical truth should never be clothed with the dazzling robes of poetry. They divide the attention, and obscure the object of research. Imagination should never be "enlisted under the banners of science" in any other way, than as a relief to the mind from the fatigue of philosophical investigation.

The attempt of Doctor Darwin to account for the production, the continuance, and the operations of animal life exhibits a system in the highest degree extravagant and unsatisfactory to every rational inquirer The fundamental principles of his theory are bold assumptions, which he uses, as universal axioms. He supposes the mind to be a subtle fluid, which he denominates the sensorium, or spirit of animation. This fluid is secreted in the brain and nerves, where it principally resides, but is extended through the whole system. It is produced by a decomposition of the oxygen, contained in the blood. He asserts, that this sensorial power is capable of exciting contractions in the animal fibres, and that these contractions or vibrations constitute our ideas, He gives this sensorium four powers, termed irritability, sensibility, voluntarity, and associability. A certain quantity of stimulus applied to the spirit of animation induces that to contract the fibres, and thus produces irritation. A certain quantity of contraction the Doctor supposes to produce pleasure; a greater or less quantity produces pain; these constitute sensation, which he defines "an exertion or change of "the central parts of the sensorium, or of the whole of it, "beginning at some of those extreme parts of it, which re- "side in the muscles or organs of sense." A certain quantity of sensation, our author says, produces desire or aversion; these constitute volition, which he defines "an exer- "tion or change of the central parts of the sensorium, or of "the whole of it, terminating in some of those extreme parts "of it, which reside in the muscles or organs of sense." He believes association to be "an exertion or change of some "extreme part of the sensorium, residing in the muscles or "organs of sense, in consequence of some antecedent or at-

" tendant fibrous contractions." It will be observed, that, on the above theory, animal motions, or configurations of the organs of sense, constitute our ideas.

We presume, that the reader already has as clear and consistent ideas of this system of animal life, as he would obtain by a detail of particulars.

Doctor Darwin in his preface to the Botanic Garden has asserted, that " extravagant theories are useful, because they " produce investigation." If they be useful in proportion to their extravagance and absurdity, Doctor Darwin deserves well of the world. The publication of corrupt theories on this principle is at least " doing evil, that good may come."

If the above sketched theory have any effect on the mind, we think its tendency dangerous. It evidently leads to the most absurd conclusions of materialism; and we see not how the implicit pupil of Darwinian metaphysics can stop short of Spinoza's creed. Though bold assertions of this kind do not appear, his positions necessarily lead to such conclusions.

The Temple of Nature is divided into four cantos, each containing from four hundred and fifty to five hundred lines with particular and additional notes.

The poetry of Doctor Darwin discovers extensive reading, and great researches into antiquity. His imagination is unbounded; capable of exhibiting itself in any form; of compounding the most incongruous scenes in nature, and uniting the most dissimilar objects. Although his poetry frequently consists of proper nouns and technical terms harmoniously collocated, yet his style is generally adorned with the most splendid imagery. His digressive allusions to antiquity and sometimes to recent events are just and elegant, and highly interest the reader. Indeed the greatest excellencies of his poem are found in his digressions from the principal subject. But though our author possessed so copious an imagination, the reader will feel, on the perusal of his works, that weariness, which arises from uniformity of structure in the lines, from the frequent recurrence of imagery slightly

ried, and from repetition of words. This, we think, arises in part from the nature of the subject; and, had the Doctor selected a better theme, he would undoubtedly have been more distinguished among English poets. We think his poetic talents would be more honorably and usefully displayed in a picturesque, than in a didactic poem; and he, who appears but indifferently in the latter, might have excelled in the former.

While perusing the Temple of Nature we endeavored to mark its principal traits, whether of beauty or defect.*

The first canto contains an attempt to account for the production of animal life, to which theory the former half is merely preparatory. Our author introduces his poem by requesting his muse to inform him, how organic forms arose from elemental strife, and in what manner love and sympathy affect the heart, and produce pleasure and pain. The former part of the question is rather too difficult to be put to the muse, and requires an answer, about which she troubles herself very little.

He then represents immortal love, as having existed before creation; and, after requesting her to write his verse with her polished arrows, he anticipates the following compliments to his cantos.

"So shall my lines soft rolling eyes engage, *cant.* I. *l.* 29
"And snow white fingers turn the volant page;
"The smiles of beauty all my toils repay,
"And youths and virgins chaunt the living lay."

When the Doctor wrote these lines, he was within a year or two of three score and ten, and yet he anticipates ample reward for his poetic labors from the smiles of beauty and the songs of youths and virgins. We fear, he did not live to realize all that sensual enjoyment, which his hoary imagination then anticipated. Our author appears to fall in love with certain words, and so frequently courts their use, as sometimes to introduce them with impropriety. Thus the epithet *volant* in the lines above quoted we find in different

* The most important of those remarks, with various specimens of the poetry and notes, both particular and additional, will form the substance of this review. Frequent reference to the notes is made necessary for the sake of a more complete elucidation of the poem.

parts of the work connected with the following nouns, *volant page, volant finger, volant word, volant train.*

In the description of paradise and the fall of man the poetry is easy, and, with few exceptions, very pleasing.

" Where Eden's sacred bowers triumphant sprung, *cant.* 2. *l.* 31.
" By angels guarded, and by prophets sung,
" Wav'd o'er the east in purple pride unfurl'd,
" And rock'd the golden cradle of the world;
" Four sparkling currents lav'd with wandering tides
" Their velvet avenues, and flowery sides;
" On sun bright lawns unclad the Graces stray'd,
" And guiltless Cupids haunted every glade;
" Till the fair bride, forbidden shades among,
" Heard unalarm'd the tempter's serpent tongue;
" Eyed the sweet fruit, the mandate disobey'd,
" And her fond Lord with sweeter smiles betray'd.
" Conscious awhile with throbbing heart he strove,
" Spread his wide arms, and barter'd life for love!"

In the representation of paradise, filled with little, skulking cupids, we see Darwinian imagination, which was always haunted by loves, cupids, and graces. In the above lines we find the word *velvet;* another of our author's unhappy favorites. In the course of the poem this epithet is used in the following different connexions, *velvet avenues, velvet margin, velvet grounds, velvet loves, velvet harness, velvet orbs, velvet hands.*

" And rock'd the golden cradle of the world."

In a note upon this line Doctor Darwin supposes the inhabitants of Europe, Africa, and part of Asia to have descended from one family, dwelling on the banks of the Mediterranean, as mentioned in the Mosaic history; *but* he thinks it apparent, that the inhabitants of China and the islands of the south sea had some *other origin*, because the language of the Chinese entirely differs from all others, and because the islanders had not learned the art of domesticating fire. We mention this, because such oblique darts against the truth of the facts, recorded in revelation, are frequently thrown by modern skeptics. By allowing a part only of the scriptures to be true, they destroy the foundation of the whole, as a work of Divine authority.

Having described the convulsions of nature consequent upon the eating of the forbidden fruit, our author introduces

an obscure account of the loves and graces going through an arch.

" Through the bright arch the loves and graces tread, *cant.* 1. *l.* 59.
" Innocuous thunders murmuring o'er their head;
" Pair after pair, and tittering, as they pass,
" View their fair features in the walls of glass;
" Leave with impatient step the circling bourn,
" And hear behind the closing rocks return."

We know not what the Doctor means, unless he intends to describe Adam and Eve leaving paradise. If so, it is hardly consonant to their situation to suppose them *tittering*. Or if the cupids were only the attendants of our first parents, the scene is little less profane and disgusting.

We cannot forbear transcribing his beautiful decription of the importance of sculpture in transmitting events of ancient days to posterity.

" Unnumber'd aisles connect unnumber'd halls, *cant.* 1. *l.* 75.
" And sacred symbols crowd the pictur'd walls;
" With pencil rude forgotten days design,
" And arts, or empires, live in every line.
" While chain'd reluctant on the marble ground,
" Indignant Time reclines, by sculpture bound;
" And sternly bending o'er a scroll unroll'd,
" Inscribes the future with his style of gold."

Among the various scenes in this canto we find some account of the bowers of pleasure and the school of Venus. This description, contained between lines 92 and 105 of cant. 1, might have been recorded among the meditations of a young Sultan, just introduced to the command of a seraglio, with more propriety, than in a didactic poem of the aged Doctor Darwin.

The following picture of the residence and effects of oblivion is characterized by simplicity and strength.

" Deep whelm'd beneath, in vast sepulchral caves, *cant.* 1. *l.* 113.
" Oblivion dwells amid unlabell'd graves;
" The storied tomb, the laurell'd bust o'erturns,
" And shakes their ashes from the mould'ring urns,
" No vernal zephyr breathes, no sunbeams cheer,
" Nor song, nor simper, ever enters here;
" O'er the green floor, and round the dew damp wall,
" The slimy snail, and bloated lizard crawl;
" While on white heaps of intermingled bones
" The muse of melancholy sits and moans;
" Showers her cold tears o'er beauty's early wreck,
" Spreads her pale arms, and bends her marble neck."

Doctor Darwin supposes suns and stars to have been exploded from a flaming chaos by the force of some elastic fluid, and that from these, planets and satellites "with quick explosions burst." Coeval with these grand operations, he says, "organic life began beneath the waves." This introduces his favorite system of spontaneous vitality. He thus describes creation.

"First, heat from chemic dissolution springs, *cant.* 1. *l.* 235.
"And gives to matter its eccentric wings;
"With strong repulsion parts the exploding mass,
"Melts into lymph, or kindles into gas.
"Attraction next, as earth or air subsides,
"The ponderous atoms from the light divides,
"Approaching parts with quick embrace combines,
"Swells into spheres, and lengthens into lines.
"Last, as fine goads the glutton threads excite,
"Cords grapple cords and webs with webs unite;
"And quick contraction with ethereal flame
"Lights into life the fibre woven frame.
"Hence without parent by spontaneous birth
"Rise the first specks of animated earth;
"From nature's womb the plant or insect swims,
"And buds or breathes with microscopic limbs.
"In earth, sea, air, around, below, above,
"Life's subtle woof in nature's loom is wove;
"Points glued to points, a living line extends,
"Touch'd by some goad approach the bending ends;
"Rings join to rings, and irritated tubes
"Clasp with young lips the nutrient globes or cubes;
"And urged by appetencies new select,
"Imbibe, retain, digest, secrete, eject.
"Organic life beneath the shoreless waves *cant.* 1. *l.* 295.
"Was born and nurs'd in Ocean's pearly caves;
"First forms minute, unseen by spheric glass,
"Move on the mud, or pierce the watery mass;
"These, as successive generations bloom,
"New powers acquire, and larger limbs assume;
"Whence countless groups of vegetation spring,
"And breathing realms of fin, and feet, and wing."

Much comment on this theory of "*organic mud*" is unnecessary. It contains in its muddy mass the seeds of its own destruction. The philanthropist, who embraces this system, must surely tremble, while he treads the earth, lest organic, microscopic enses be crushed beneath his step. We shall only subjoin a remark of Doct. D. contained in additional note No. 8. This remark, though slily introduced, shews the corrupt tendency of this system, which leads to a conclu-

tion, of which the Doctor himself seems afraid. He says "it "may appear too bold in the present state of our knowledge on "this subject to suppose, that all vegetables and animals, now "existing, were originally derived from the smallest micro-"scopic ones, formed by spontaneous vitality; and that "they have by innumerable reproductions, during innume-"rable centuries of time, gradually acquired the size, "strength, and excellence of form and faculties, which they "now possess; and that such amazing powers were origi-"nally impressed on matter and spirit by the great Parent "of Parents, Cause of Causes, Ens Entium." After attempting to prove, that animals have arisen from microscopic ones by spontaneous vitality, he thinks it may appear too bold to suppose "such amazing powers" to have been "impressed on matter" by its Creator. A process of "innumerable reproductions" must employ "innumerable centuries" of time. But this calculation in its most limited sense interferes with revelation, and results, drawn from prophane history. It is true in some other parts of the work he speaks of the juvenility of the earth. To exculpate the Doctor from the charge of inconsistency we must permit him to be an infidel. The Doctor uses the following argument to prove, that animal life began beneath the sea. We find high mountains are frequently composed of shells, cemented together by a solution of part of them. Therefore the earth was originally covered with water; therefore also, if animal life began any where, it must have been under water.

A perusal of the first canto is sufficient to acquaint a reader with the characteristic traits of Darwinian poetry. With parental affection he conceals the nakedness of his ideas by a plentiful and promiscuous use of epithets. In some cases the object is obscured by the number of its garments; in others it dazzles by the splendor of its dress. While composing his poem, the Doctor seems to have on hand a number of favorite epithets for familiar and common use; such

as, silver, silken, volant, velvet, nascent, renascent, &c. These he inserts, as opportunity presents, or rhyme requires, and

" Seeks his velvet loves on silver wings"

Having so minutely examined the first canto, we shall quickly pass over the others; for they differ only in their " sweetly mutable, seductive charms."

The second canto, we find by the title, is intended to describe the reproduction of animal life by a sexual, or solitary process. It is kind in our author to prefix a title to his cantos, or otherwise the reader, while perusing some of them, might suppose himself bewildered in a " wavy prairie."

The following lines seem to point to animal perfectibility, and the materiality of the soul.

" Each new descendant, with superior powers *cant. 2. l. 35.*
" Of sense and motion, speeds the transient hours;
" Braves every season, tenants every clime,
" And nature rises on the wings of time.
" As life discordant elements arrests,
" Rejects the noxious, and the pure digests;
" Combines with heat the fluctuating mass,
" And gives awhile solidity to gas;
" Organic forms with chemic changes strive,
" Live but to die, and die but to revive.
" Immortal matter braves the transient storm,
" Mounts from the wreck, unchanging but in form."

We can hardly pass over the phrase " immortal matter," as a poetic licence, and not suppose it to involve the sentiment of the writer. An appetency to unite and a propensity to be united inherent in mycroscopic monads of " immortal mat- " ter" may confuse, but will never instruct the mind.

When truth and facts are found too unyielding to accommodate themselves to our author's favorite system, he uses imagination to fill the interstice and weave the web of connexion. Every fable and fragment of the ancients he tortures into a confirmation of his own system, and with unclouded eyes sees what no other ever saw. Even the holy scriptures writhe under his misconstructing touch.

" So, as the sages of the East record *cant. 2. l. 45.*
" In sacred symbol, or unletter'd word;
" Emblem of life, to change eternal doom'd;
" The beauteous form of fair Adonis bloom'd.

"On Syrian hills the graceful hunter slain,
"Dyed with his gushing blood the shuddering plain;
"And, slow descending to the Elysian shade,
"Awhile with Proserpine reluctant stray'd;
"Soon from the yawning grave the bursting clay
"Restor'd the beauty to delighted day;
"Array'd in youth's resuscitating charms,
"And young Dione woo'd him to her arms."

In a note on this he says, "the hieroglyphic figure of Ado-"nis seems to have signified the spirit of animation or life, "which was perpetually wooed or courted by organic mat-"ter, and which perished and revived alternately. After-"ward the fable of Adonis seems to have given origin to "the *first religion*, promising a *resurrection* from the dead." So, it seems, "life and immortality were not brought to "light by the gospel."

The Doctor permits his microscopic enses to be propagated for some time without sex by solitary reproduction; afterward those appetencies and propensities, with which matter is indued, calling to their aid the powers of imagination, form a new sex. He thus portrays the delightful process.

"Birth after birth the line unchanging runs, *cant.* 2. *l.* 107.
"And fathers live transmitted in their sons;
"Each passing year beholds the unvarying kinds,
"The same their manners, and the same their minds.
"Till, as ere long successive buds decay,
"And insect shoals successive pass away,
"Increasing wants the pregnant parents vex
"With the fond wish to form a softer sex;
"Whose milky rills with pure ambrosial food
"Might charm and cherish their expected brood.
"The potent wish, in the productive hour,
"Calls to its aid imagination's power,
"O'er embryon throngs with mystic charm presides,
"And sex from sex the nascent world divides.
"With soft affections warms the callow trains,
"And gives to laughing Love his nymphs and swains."

In a note on this last line our author recites those arguments, which have been adduced to prove, that mankind were formerly in an hermaphrodite state; and also mentions with little apparent disgust an opinion, entertained by some, that mankind were formerly quadrupeds. According to this opinion, he says, mankind arose from one family of monkeys, on the banks of the Mediterranean. These monkeys, it is said, accidentally learnt the use of the adductor policis, a

strong muscle in the thumb, and by this improved use of the sense of touch, they acquired clear ideas, and gradually became men. On this ennobling account of the origin of the human species our author makes the following wise remark. "Perhaps all the productions of nature are in their progress "to greater perfection." In an additional note on the formation of a new sex he insinuates, that the Mosaic history of paradise and Adam and Eve may be a sacred allegory, which originated with the philosophers of Egypt, with whom Moses was educated; and that this part of the history, where Eve is said to have been made from the rib of Adam, was intended to show, that mankind was originally of both sexes united, but afterward divided into males and females. This opinion, the Doctor thinks, must have arisen from profound inquiries into the original state of animal existence.

There is much simplicity and familiar description in the following lines on poetic melancholy.

"With pausing step, at night's refulgent noon, *cant.* 2. *l.* 185.
"Beneath the sparkling stars and lucid moon,
"Plung'd in the shade of some religious tower,
"The slow bell counting the departed hour,
"O'er gaping tombs where shed umbrageous yews
"On mouldering bones their cold, unwholesome dews;
"While low aerial voices whisper round,
"And moon drawn spectres dance upon the ground;
"Poetic melancholy loves to tread,
"And bend in silence o'er the countless dead;
"Marks with loud sobs infantine sorrows rave,
"And wring their pale hands o'er their mother's grave;
"Hears on the new turn'd sod, with gestures wild,
"The kneeling beauty call her buried child;
"Upbraid with timorous accents heaven's decrees,
"And with sad sighs augment the passing breeze."

In justice to our author we must allow him to possess some consistency in admitting consequences, however absurd and unphilosophical. The following extract contains a bold position of atheistical tendency.

"Urania paus'd, upturn'd her streaming eyes, *cant.* 2. *l.* 205.
"And her white bosom heaved with silent sighs;
"With her the muse laments the sum of things,
"And hides her sorrows with her meeting wings;
"Long o'er the wrecks of lovely life they weep,
"Then pleased reflect, 'to die is but to sleep;'
"From nature's coffins to her cradles turn,
"Smile with young joy, with new affection burn."

The following account of a cock fight is dressed in language, sufficiently elevated to describe a battle of the gods.

" Here cocks heroic burn with rival rage, *cant.* 2. *l.* 313.
" And quails with quails in doubtful fight engage;
" Of armed heels and bristling plumage proud,
" They sound the insulting clarion shrill and loud,
" With rustling pinions meet, and swelling chests,
" And seize with closing beaks their bleeding crests;
" Rise on quick wing above the struggling foe,
" And aim in air the death devoting blow."

In page 62 the Doctor describes a carriage, in which his loves and cupids would undoubtedly find good accommodation.

"—The silver wheels with snowdrops deck'd, *cant.* 2. *l.* 397.
" And primrose bands the cedar spokes connect;
" Round the fine pole the twisting woodbine clings,
" And knots of jasmine clasp the bending springs;
" Bright daisy links the velvet harness chain,
" And rings of violets join each silken rein;
" Festoon'd behind, the snow white lilies bend,
" And tulip tassels on each side depend."

The third canto is entitled the " PROGRESS OF THE MIND." Our author has in this canto drawn a very outrè portrait of man. He bewails his want of those powers, which the brutes possess, though he allows him superiority in the possession of a hand.

" Proud man alone in wailing weakness born, *cant.* 3. *l.* 117.
" No horns protect him, and no plumes adorn;
" No finer powers of nostril, ear, or eye,
" Teach the young reasoner to pursue or fly.
" Nerved with fine touch above the bestial throngs,
" The hand, first gift of heaven, to man belongs;
" Untipt with claws the circling fingers close,
" With rival points the bending thumbs oppose,
" Trace the nice lines of form with sense refined,
" And clear ideas charm the thinking mind"

Doctor Darwin's theory of the moral virtues is thus expressed in rhyme.

" Hence, when the inquiring hands with contact fine, *cant.* 3. *l.* 279.
" Trace on hard forms the circumscribing line,
" Which then the language of the rolling eyes
" From distant scenes of earth and heaven supplies;
" Those clear ideas of the touch and sight
" Rouse the quick sense to anguish or delight;
" Whence the fine power of imitation springs,
" And apes the outlines of external things;
" With ceaseless action to the world imparts
" All moral virtues, languages, and arts."

" Last, as observant imitation stands, *cant.* 3. *l.* 465.
" Turns her quick glance, and brandishes her hands,
" With mimic acts associate thoughts excites,
" And storms the soul with sorrows or delights;
" Life's shadowy scenes are brighten'd and refin'd,
" And soft emotions mark the feeling mind.
" The seraph, sympathy, from heaven descends,
" And bright o'er earth his beamy forehead bends;
" On man's cold heart celestial ardor flings,
" And showers affection from his sparkling wings."

In a note upon the above our author has attempted to elucidate his theory. He says, that sympathy arises from our aptitude to imitation; and that " the effect of this powerful " agent in the moral world is the foundation of all our intel- " lectual sympathies with the pains and pleasures of others, " and is, in consequence, *the source of all our virtues.* For " in what consists our sympathy with the miseries, or with " the joys of our fellow creatures, but in an involuntary ex- " citation of ideas, in some measure similar, or imitative of " those, which we believe to exist in the minds of the per- " sons, whom we commiserate, or congratulate." From this it appears, that sympathy is the foundation of all our moral virtues; and sympathy is an involuntary excitation of ideas. What then is virtue? Where is its praise or blame? If an aptitude to imitation be the remote cause of all moral virtue, our divines may as well lecture parrots, as men.

To the fourth canto our author has prefixed " OF GOOD " AND EVIL."

Great men sometimes slip from their elevated station, as appears by the following couplet.

" The brow of man erect, with thought elate, *cant.* 4. *l.* 67.
" *Ducks* to the mandate of resistless fate."

The reader will hardly be able to pass the above lines without representing to himself the awkward figure of a large man, six feet high, *dodging* the beam of fate, as it passes over his head.

The following lines on the protection of science and the freedom of the press are just and highly animated.

" Ye patriot heroes, in the glorious cause *cant.* 4. *l.* 273.
" Of justice, mercy, liberty, and laws,
" Who call to virtue's shrine the British youth,
" And shake the senate with the voice of truth;

"Rouse the dull ear, the hoodwink'd eye unbind,
"And give to energy the public mind;
"While rival realms with blood unsated wage
"Wide wasting war with fell demoniac rage;
"In every clime, while army army meets,
"And oceans groan beneath contending fleets;
"Oh save, oh save, in this eventful hour,
"The tree of knowledge from the axe of power;
"With fostering peace the suffering nations bless,
"And guard the freedom of the immortal press;
"So shall your deathless fame from age to age
"Survive, recorded in the historic page;
"And future bards, with voice inspired, prolong
"Your sacred names immortalized in song."

The Doctor seems to have been much pleased with the sentiments, contained in the subsequent extract; and wishes some ingenious writer would undertake to calculate the sum total of organic happiness.

"Thus the tall mountains, that emboss the lands, *cant. 4. l. 443.*
"Huge isles of rock, and continents of sands,
"Whose dim extent eludes the inquiring sight,
"ARE MIGHTY MONUMENTS OF PAST DELIGHT;
"Shout round the globe, how reproduction strives
"With vanquish'd death, and happiness survives;
"How life increasing peoples every clime,
"And young renascent nature conquers time."

In a note on the continuance and increase of organic life and happiness by reproduction our author says, "all the suns "and the planets, which circle round them may again "sink into one central chaos; and may again, by explosion, "produce new worlds, which, in process of time, may re-"semble the present one, and at length again undergo the "same catastrophe."

Thus have we presented our readers with various specimens, by which the general character of the work may be known. Having intermixed our observations with the extracts, further remark is unnecessary.

"AN UNDEVOUT ASTRONOMER IS MAD."

THE seal of Deity is stampt on all,
And at creation's limits only cease
The clear expressions of the Great, First Cause.
Matchless design completed marks his works.
In the minute he acts still undisguised;
Perfection witnesses the hand divine,
And calls on man to acknowledge and adore.
But, when through nature's vast expanse we look,
Where worlds as numerous, as ocean's drops,
And larger, than the globe, on which we dwell,
Through distance scarcely twinkle to each other;
Then all the vast perfections of their Maker,
With beams reciprocal increasing still,
In full robed lustre blaze upon the sight.
Immensity the theatre, a less
Had been too small, Omnipotence displays
Its native majesty; directs the comet
To run its round of centuries, and view
Creation's utmost skirts, while thence, if seen,
Planets, revolving in their stated course,
Seem scarcely wandering from their central suns.
Wisdom and goodness infinite combine
The glorious plan to perfect, and preserve
Order and harmony throughout the whole.
Hence suns, to regulate revolving worlds,
And, peopled, to illume themselves, stand fixed,
Supported by the all supporting arm.
Hence systems meet with mutual dependence,
And run into each other; while through all,
Joined with the music of the angelic choir,
One song of praise, with no discordant note,
Ascends continual to the throne of God,
The cause, support, and sovereign Lord of all.
Amid this vast display of power divine,
Pouring in tides upon the dazzled eye,

Cold and unmoved can man stand looking on,
When universal nature seems to glow,
And ask for motives to inspire devotion?
Then let him think, to melt his icy heart,
That God, who sits enthroned as far above
The farthest star, as that from this our earth,
And makes creation's ample round his footstool;
That God, whom seraphs numberless surround,
The spotless, fit partakers of his glory,
Such, as even He can look upon with pleasure,
As in resemblance nearest to himself;
That God, to whom all heaven is adoration,
Stoops from his awful height, and sheds a beam
Of kind regard through starry spheres unnoticed
Down upon him, the lowest, that has mind;
Consults his interest, as he rules the skies,
And with Archangels shares to him his love.
Who, that retains a relish for perfection,
And is not past the power of being grateful,
Can view such goodness, such omnipotence,
Such condescension, and such elevation,
So gloriously united, and not glow
With pure devotion's warmest gratitude?
Yet some there are, whose vile, polluted hearts,
To ease the torturing dread of just desert,
Persuade their dupish, menial heads to think,
That o'er creation there presides no God.
Pause here, base infidel, and raise thine eye;
Think'st thou, that all above is selfcreated,
Selfplac'd, selfmov'd, selfgovern'd, selfsupported?
Seest thou no plan in that wide waste of worlds,
Moving by rule, as if they knew their course?
Dost thou not feel thy firm foundations fall,
Thy tottering knees, spite of thy stubborn heart,
Confess the shock, convicted reason feels,
And bend in awe to him, whose name appears
Inscribed in capitals on all his works?
Think on the fearful greatness of that God,
Whom by denying thou hast made thy foe.
Nought can defy his power. With equal ease
He lights a taper and ten thousand suns.

One gracious word speaks systems into being;
One wrathful nod dooms all to dissolution.
Humbled to dust at such Omnipotence,
Dost thou not tremble for thy future fate,
Lest he, whom thou hast dared to disbelieve,
Shall prove his being by his just resentment?
When falling worlds shall crush his guilty foes,
Will then thy infidelity protect thee,
And from thy head avert that awful vengeance,
That triple, that unequalled weight of wrath,
Which thy unequalled guilt shall then demand?
Form not a plan, whose basis is thy ruin.
Join with the stars and own, there is a God;
Join with the stars and propagate his praise.
Safe, in the hollow of his own right hand,
Thou then shalt calmly hear the thundering sound
Of suns and systems tumbling into chaos,
As the glad signal of thy heaven begun.
Whene'er we feel devotion's fervor cool,
Passion and sense withdraw us from the skies,
And chain us grovelling to the joys of earth;
We'll seek the kind remonstrance of the stars;
A holy inspiration thence receive,
And drop each wish, that then shall stand reprov'd.
We'll mount on thought, till worldly scenes retire,
And God and heaven alone possess the heart. F.

## LITERARY INTELLIGENCE.

TEN volumes of the "*Lycée*, ou *Cours de Littérature ancienne et moderne; par* J. F. LAHARPE," had been published at Paris in the year 1800. As this extensive work is but little known in this country, some information respecting its character and design may be acceptable to our readers.

Laharpe had formed the design of reviewing the whole both of ancient and modern literature; of criticising the different authors, and balancing their merits; of writing the history of philosophy and of the arts from Homer to Racine, and from Racine to Delille; from Plato, Aristotle, and Demosthenes down to Descartes, Pascal, and Bossuet; and from these last to Buffon, Rousseau, and Montesquieu. The design was immense, and required a vast extent of learning, and an acknowledged superiority of taste. There are but few men, who would not have

shrunk from the undertaking; but Laharpe was not to be discouraged by difficulties. In the prosecution of his purpose he had given the world, in the year above mentioned, ten volumes; and since then, it is believed, six or seven others.

Of those ten the three first are employed in the examination of Greek and Latin epic poetry, of the tragic and comic writers of Athens and Rome, of their lyric poets, their orators, their historians, and their philosophers.

The four following volumes are devoted to the age of Louis XIV.

The three last contain an analysis of all the French poems, composed in the eighteenth century, and of the dramatic works of Voltaire.

Some general discourses are placed at the head of the principal divisions of the work. They contain observations upon the art of criticism, and extracts from the great writings of critics, to which all ages and all nations have had recourse for the rules of taste. Thus he has particularly considered the critical works of Aristotle, Longinus, Cicero, and Quintilian; and the thoughts of the *new critic* illuminate and confirm those of his predecessors.

The manner of his writing, says the *Mercure De France*, always corresponds with the subject, of which he treats, and with the talents, which he estimates. His style becomes elevated with Homer, grave and profound with Tacitus, sublime and rapid with Bossuet. Open the first volume, and you are instantly struck with his observations upon Homer. Laharpe characterises him with eloquence peculiar to himself, and *his* voice seems to give new authority to the voice of all ages, united in the praise of the Grecian Bard.

It is not known, that the *Cours de Littérature* has ever been translated. As a specimen of the author's style, a few sentences of his observations upon Homer are put into an English dress.

"After the embassy of the Greeks I saw with regret, that the "battle was to be renewed; and said to myself, that it would "be impossible for the poet, while laboring always upon the "same subject, to introduce any thing else, that would be worthy of Homer. But, when I beheld him in the eleventh and "following books becoming superior to himself; rising on rapid "wing to a height, which seemed continually to increase; giving to his action a new form; substituting in the place of individual combats the tremendous shock of two vast bodies, precipitated one against the other by the heroes, who commanded, and the gods, who animated them; balancing for a long "time with inconceivable art a victory, which the decrees of Jupiter had promised to the valor of Hector; then the imagination of the poet seemed to be fired with the whole fury of both "armies. I followed him breathless, dragged along by his magic; I was upon the field of battle; I saw the Greeks pressed between the intrenchments, which they had formed, and "the ships, which were their last refuge; the Trojans rushing

" forwards in crowds to force the barrier; Sarpedon, pulling
" down one of the battlements of the wall; Hector, throwing an
" enormous rock against the gates, which were shut, bursting
" them open with tremendous noise, and crying aloud for a torch
" to burn the ships; Agamemnon, Ulysses, Diomedes, Euripe-
" des, Machaon, almost all the Grecian chiefs, wounded and re-
" moved from the field of battle; Ajax alone, the last rampart
" of the Greeks, covering them with his valor and his shield, over-
" powered with fatigue, and pushed almost against his ship, but
" always driving back the conquering enemy; finally the flames
" rising from the burning fleet, and at this moment the grand
" and awful figure of Achilles, mounted upon the stern of his
" ship, and beholding with tranquil and cruel joy this signal,
" which Jupiter had promised, and which awaited his vengeance.
" I stopped in admiration of the vast genius, which had construc-
" ted this machine; I experienced an inexpressible rapture; I
" thought, I knew for the first time all, that was Homer; I en-
" joyed a secret and unutterable pleasure in perceiving, that my
" admiration was equal to his genius and celebrity; that it was
" not in vain, that thirty centuries had consecrated his name;
" and it gave me double joy to find this man so great, and all
" others so just."

THERE has lately been published at Portland "An Epitome of book
" keeping by double entry, delineated on a scale, suited to the faculties and
" comprehension of senior school boys and youth, designed for the mercantile
" line, &c. by THOMAS TURNER, professor and teacher of book keeping in
" Portland." Printed by Jenks and Shirley. This epitome appears, particularly from its conciseness and cheap acquisition, to deserve peculiar attention. A knowledge of book keeping in a country so mercantile, as this, must be ranked high in the general estimation, and be accounted indispensable in the youth, who is to enter the counting house. Even the retailer will find a benefit from this little work, which professes to give him "rules for keeping retail books by double
" entry without altering the process of single entry in the day book or jour-
" nal for all sales of merchandise, by which one half the writing is saved." The merchant indeed is perhaps amply supplied with the assistance of systems of book keeping for all his purposes, but we conceive, an "epitome" was wanting for the young student, which should be cheap, concise, abounding in examples, and not requiring too much exertion of thought for the juvenile mind. Such a desideratum, we conceive, is now obtained in Mr. Turner's book, and as such cannot but feel a pleasure in recommending it; but to the professed merchant its estimation must ultimately be referred. As an American production we wish it success. "The author has studiously endeavored to avoid swelling the
" work with unnecessary repetitions and examples," but will add the forms of charter parties, bottomry, bills of sale, bills of lading, &c. should he "happily
" meet encouragement to his labors, and be enabled to revise the work for a new
" edition." It concludes with a "method of teaching scholars," which deserves attention from instructors of schools in mercantile towns, where, it is not doubted, this book might be introduced to advantage, among the more advanced students. Mr. Turner has also issued Proposals for printing a "system of book
" keeping by double entry," to consist of about 300 pages 8vo, and to be put to
" press as soon, as subscriptions may authorise the undertaking."

# LITERARY MISCELLANY.

## PRIMITIVE HISTORY.

CHAP. III.

[Continued from page 208.]

*Events from the Creation to the Flood.*

THE numerous harbors of Danoostan had by this time furnished large fleets, which rivalled the Asiatics upon the Mediterranean. That sea was then much narrower, than at present, and was to be considered not so much a bay of the ocean, as an outlet of the rivers. It did not therefore require so great a spirit of adventure to navigate it then, even with the same kind of boats and without a compass, as it would at present. They could not then be long absent from the shore. The Danoos, possessing generally a less fertile region, than the territories of the patriarch, and having less skilful artists in the various manufactures, which entered into their trade, occupied themselves in committing depredations on commerce. The armed vessels were termed *Graha*, crocodiles, and sharks, and spoken of, as seamonsters. At the beginning of the eleventh century they had become very troublesome.

About this time the history of Perseus and Andromeda is to be applied. Perseus is a different man from the Greek, who was grandson of Acrisius, and to whom his countrymen ascribed the achievement. This man was an African from the west of the Nile. The story is told at length in the Asiatic Researches.* On the mountains of Jwalamuc'ha, supposed by our author to be the same with Ur of the Chaldees, reigned a virtuous and religious prince, named Carvánáyanas, who appears to have been Rishi or viceroy of the coun-

* Vol. iii, p. 214.

try, called afterward *Cusha within*. It extended from the Nile to the Indus, and from the Mediterranean to the Indian ocean, being one of the seven great peninsulas, into which the whole of the old continent was divided. He had a son named Capenas, Capeyanas, or Capeyas, as the same name is variously written. He is called by the Greeks Cepheus. His pleasure consisted in arms and hunting rather, than in the Veda; and his father was so offended with his dissipated life, as to send him into exile. The young prince retired to Mecca, where he bathed in the sacred well, and afterward married the daughter of Visvacsina,* the chief. Many years passed happily in the palace of his father in law, till two kings of the Danavas or Danoos, who had now opened an intercourse with India by way of the Red Sea, made a descent upon the coast, and besieged one of the principal towns on the eastern side of that gulf. Capeyanas marched against them with the forces of his father in law, and completely routed them. Such an act of heroism rivetted the affections of the parent, who resigned the principality to the victor, and retired with his wife to a hermitage on the banks of the Nile. There they passed the remainder of their days in holy contemplation, and from their subsequent deification the place obtained the name of Layavati and Layástan, better known to us by its Greek name Latopolis.

Capeyanas continued to govern the country with mildness and justice, by which means he secured the affection of his subjects, and the respect of his neighbors. If any however of the princes in his vicinity offended him, the aggressor felt the force of his arms. The Danoos had by this time acquired such strength, that they crossed the Mediterranean, and planted colonies on the northern shore of Africa near mount Atlas. There we meet with a king, named Gulma, son of Mandia, and grandson of Tamas or Sani, by his wife Jara'ha. Tamas appears to be the same, who is otherwise called Tamasa, and sent a colony under his son to the south shore of the Mediterranean, where he could easily cooperate

* This name occurs in Asiat. Res. iii, 213.

with his brothers, Raivati and Uttama, who possessed the northern side of that sea. The colonists were called Tamasovantas, or children of Tamas. The success of the invaders shook the allegiance of the African Rishis to the Menu. They admitted the Danoos into their ports, and withheld their tribute. Capéyanas undertook to restore order. He obliged Cálesena, King or Rishi of the exterior Cusha, the country now called Abyssinia, and then Sancha, to submit after a hard fought battle; but replaced him upon the throne, subject to the payment of tribute.

As the Danoo fleets from their rapacity and piracy were called sharks and crocodiles, the Menu was styled king of elephants, that animal being chosen for his standard. In the same manner the treachery of the Abyssinian governor had procured him the appellation of king of serpents; but while he retained his allegiance, he was styled the elephant king. The original name of the country was Sanc'ha or Sanca, shells, because the inhabitants along the Red Sea made use of the fish for food, and used the shells for beads and other ornaments. Their rude dwellings in caves, grottoes, and arbors were called by the same name, *shells*. The name in a more extended use of it comprehends the east side of Africa, between Egypt and the Indian ocean, and sometimes countries west of the Nile; but properly applies to Abyssinia, and takes in all the western shore of the Red Sea.*

After Capeyanas had reunited this country to the patriarchal empire of India, he crossed the Nile above Egypt into the western part of Africa, and the chief of the country Gulma, grandson of Tamasa, submitted without any dispute. Upon his return toward his own country Ranasura, the Rishi of Misra or Egypt, originally called Sancavana, and described, as a very fine country,† having thrown off his allegiance, refused to submit. An obstinate battle was fought near Memphis, and Ranasura was killed. The country submitted, and Capeyanas returned with great glory to his own land.

* Asiat. Res. iii, 105—109. † Id. iii, 106.

As the name Misra or Misrásthan, the place of mixed people, occurs thus early in history, it sufficiently proves, that, if the history of the transaction were written at the time, when it took place, the names were afterward adapted to the actual state, when the editor of the Veda revised that book. The name Misra is said to signify the mixed people, and might probably enough be first derived from the mixture of Seth's posterity with the Danoos, who afterward mixed with them under Mandya, the son of Tamasa, who had seized that part of the sea coast west of Egypt, and had even secured some stations in the country. We find a district in lower Egypt, called Mendes, and probably derived from that adventurer. Osymandyas and Ismandes, names of the same postdiluvian king, seem to be derivatives from the town of Mendus, *the Mendesian*, that being his native place. It is also true, that a thousand circumstances attending the son of Ham might have occasioned the name *mixed* or *curdled* to have been given, and his colony or family were denominated from him.

When Capeyanas returned from his African expedition, and reunited that vast extent of country from Indus to the Mediterranean, and comprehending the whole continent of Africa, he grew old, and according to the fashion of the times resigned his kingdom to his son, Bhaleyanas, and went into a devotional retirement. He had also a daughter, named Antarmada, who is the Andromeda of the Greek mythologists. These events must have occupied the eleventh and twelfth centuries, or the first half of the reign of Jared. Bhaleyanas must then be considered, as succeeding his father about the year 1200 from the creation. And according to the usual length of reigns at that time the exile of Capeyanas took place about the year 900.

Bhaleyanas governed the country of his father for some years, till his son, Gangeyanas, attained sufficient maturity, when he resigned in favor of his son, and retired with his sister, Antarmada, to practise their religious austerities in the forest of Thebais. The lady's character for sanctity rose so high,

that her vanity induced her to compare with some of the goddesses, who considered themselves insulted by the rivalship. One of these divinities caused her to be carried to Uddharásthan, a port on the Mediterranean, and there chained to a rock, to be devoured by a Graha, or sea monster. In more plain language her niece, the wife of Gangeyanas, apprehended her, and confined her in an island at the mouth of the harbor, to be taken by pirates. But most of the ships off the coast proved to be those of a young hero, named *Parasi-ca*, from the countries west of the Nile, who came in season to repel the pirates, and relieve Antarmada, whom he immediately married. From her deliverance the town acquired the name of Yafah or Joppa, which it still retains. Her father, Capeyanas, and his wife, Padmamuchi, bore the family name of *Casyapa* and *Casyapi*. These persons were all honored with places among the stars in the northern hemisphere.

To the eleventh and twelfth centuries we are also to refer the exploits of Hercules, Bacchus, Sesostris, and some others, who are said to have carried their arms all round the Mediterranean, and all conquered the same countries. Bacchus in particular is said at his return to have fixed his residence at Meros, or the Indian Nysa, the same as Nagara,* which was the capital of the whole empire. Perseus and Cepheus we have already ascertained. A difficulty has arisen from the resemblance of the characters and conquests of all these chiefs, which has raised a suspicion, that they were only different names of the same person, if indeed any such person existed. By referring them to the time of Jared we get rid of all difficulties. They were all devas or generals, sent out by him to restrain the depredations of the Danoos, to assert his supremacy, and to collect the tribute. As they were sent in succession, they appear, as different conquerors, but were all employed by one prince. After their death an empire, consisting of such discordant members, fell

* Nysa or Nagara is placed in Danville's map of Ancient India in about 87° E. lon. from Ferro and 34° N. lat. In Forster's Travels it is called Mooker.

into decay, and repeated rebellions and civil wars hastened its fall. A pretty particular account of the expedition of Bacchus by his Greek name, Dionysus, and in Sanscrit Deva Nahusha or Nausha is published in the Asiatic Researches by Mr. Wilford.

Not long before the resignation of Capeyanas, Datta, son of Enoch, and grandson of the reigning Menu, who has already been shown to be the first Hermes, had in the year 1191 regulated the sphere. The equinoxes had retrograded since the time of creation more than half a sign, and the heliacal rising and setting of the same stars no longer regulated the operations of agriculture. The Egyptian calendar, published by Montfaucon, appears to be an elementary table, and is dated in 1142, which I understand of the astronomical æra. A model of his calculation contains the number 2333. If this be supposed an exemplification adapted to the current year of the world, it will place the construction of it, and consequently the time of the second Hermes, a few years after the death of Joseph. Deduct its astronomical date from the number supposed to express the year of creation, and it leaves 1191 for the time, in which Datta or the first Hermes made the first correction of the sphere. I do not know, that this conjecture will prove satisfactory to inquirers, but the reasoning appears to me so well connected, that I thought it not amiss to give a hint of it to the reader.

We have now reviewed the transactions of Jared in the countries now called Arabia and Africa during the first half of his reign, which brings us down to 1200. In Syria during that time his armies were also successful against the predatory tribes of Lebanon, Hermon, and Caucasus. It has already been observed, that the leaders of those tribes are the fallen angels of Enoch. The Devas and Devatahs of Jared's army were successful for a long time in repressing their incursions. The mode of fighting by smiting with sharpened stakes or with clubs, and by throwing heavy stones, required, that the officers of both parties should be chosen

from among the stoutest men, some of whom were six or seven cubits high. Heroism was particularly valued; and the officers, who fell in the contest, were honored with feasts and games after death, and chapels were named from them, where their heroic feats were celebrated. This was at first the honest effusion of gratitude, but when the merit of the first warriors had become celebrated by the poets in their heroic songs and historic poems, and a more timid spirit had pervaded the community, these heroes were understood to be real gods, and were honored with sacrifices. Emblematic devices to represent their peculiar merits disfigured the walls of the temples. Hence we find them described with a hundred hands to denote their great power, many heads to characterise their wisdom, and a multitude of eyes to signify their continued vigilance. These are the giants and sons of God, mentioned by Moses, who has also described their violent dispositions, and mentions the great renown, they obtained. In other writers this is the first war of the gods and giants, in which the former were victorious.

During great part of the thirteenth century things continued in a tolerably quiet and flourishing state in the provinces belonging to the Menu. The mountaineers were so effectually restrained, as to be supposed forever disabled, and the sea might be navigated in safety. Arts revived, and the people in their tranquillity lost that manly spirit, which is always necessary to secure respect and enjoyment. No sooner was Jared's first set of officers dead, than the licentiousness of a military life began to appear in the army. The frontier provinces in the west of Eden as well, as those bordering on Cain's country in the east, were oppressed by those, whose duty it was to defend them. Idolatry had debased the mass of citizens, and luxury had corrupted the higher classes. The mountaineers gained province after province; but instead of adopting the arts of more civilized people, such an inundation of barbarians destroyed whatever could be considered, as improvement. With the thoughtlessness, incident to savages, they took no pains to preserve

the artists, with whose works they were gratified. The piratical states at the same time infested the seas, and so extensive were their depredations, that this war required the whole energy of the patriarchal empire to repel them. The war is distinguished by the figurative name of the war of Elephants and Crocodiles, that is between the landed powers of Asia and the maritime forces of the Mediterranean. In the course of it the country, now called Syria, then possessed by the Soors, became independent of India by the conquest of Mesopotamia by the Asoors, from whom the country has since attained the name of Assyria. Their setting up a new empire, together with the defection of some of the provincial governors, who declared themselves independent, that they might more freely indulge their rapacity, so completely separated Syria from India, as to form them into entirely distinct states. The savage manners of the Asoors rendered them objects of horror among the loyal subjects of the patriarch, who continued till the final destruction of both monarchies to consider the Asoors, as infernals. This was the declining state of arts and of empire, when Jared died in the year 1422.

Jared was succeeded in the patriarchal office by Noah. Lamech, called Vena by the Hindoos, the great grandson of Jared, and father of Noah, is described by the Hindoos, as being a vicious and tyrannical prince. Moses gives us no hint of that kind, unless we may infer his indolence from the observation, he made upon the birth of his son. "He cal-"led his name Noah, saying, this shall comfort us concern-"ing the work and toil of our hands, because of the ground, "which the Lord hath cursed." It is possible however, that he may have been averse to the innovations, continually creeping in, and been induced to enforce the standing laws with more vigor, than was fashionable. He was at any rate unpopular. His son, Noah, is described, as the favorite of gods and men, and was elevated to the first dignity in hopes of his being able to save the wrecks of the empire. He was then three hundred and sixty six years old, and was consid-

ered, as in the vigor of life. All the remote provinces had been lost, and the only hope was to save the parent state. But even this hope, humble as it was, proved delusive. A factious spirit seized the heads of families, and civil wars were the consequence. In the fifteenth century the government of the province, now called Dehli, was claimed by rival princes, descendants of Belarut. Jirjowden from accidental circumstances was in possession of the principality, and was supported by a numerous brotherhood. Jewdishter and his four brothers were of course excluded. Many years were spent in fruitless solicitations. At length the parties had recourse to arms, the national government not appearing to have strength enough to decide the quarrel. A great battle was fought near the lake Koorkhet in the province of Dehli. Jirjowden was defeated and slain; and Jewdishter succeeded to the government, which he administered for thirty six years, when he exchanged it for religious retirement. The battle was fought in the year 1521, one hundred and thirty five years before the flood.*

* Abul Fazil in the Ayeen Akbery dates the flood 4696 before the 40th year of Akbar. He dates the battle 4831 before the same year. The difference is 135. His 105 is therefore a mistake. Vol. ii, 91, and vol. i, pp. 263 and 269.

# BIOGRAPHY.

## MEMOIRS OF THE AUTHOR OF ANACHARSIS.

[Continued from page 224.]

EVERY body advised me to go to Paris. Yet what could I do; as incapable of intriguing, as I was destitute of ambition; without any decided occupation, without any profound knowledge? I was like a traveller, who brings home a great many pieces of small change from the countries, he has traversed, but not a single piece of gold. I know not, what motive triumphed over these powerful reasons. I began my journey; and, as I passed Aix, I went to see M. de Bausset, a canon of the Cathedral, born at Aubagne, where his family resided. I was well acquainted with him; he told me, that, the first vacant bishopric being destined for him, he had cast his eye upon me to divide with him the labor and honor, in quality of grand vicar &c; that as soon, as he was nominated, he should go to Paris, whence he would bring me back. He asked me, if the arrangement pleased me. I was overcome with joy. I promised every thing, fully persuaded, that fortune would never offer me an establishment more agreeable, or more advantageous. I should have a profession, and I should owe it to a man, who to a very amiable character joined every virtue, and particularly an extreme benevolence, which is the first.

With my mind thus freed from an insupportable weight I arrived at Paris in the month of June 1744. I had a number of letters; I presented one to M. de Boze, keeper of the king's medals, one of the French academy, and formerly perpetual secretary of the academy of Inscriptions and Belleslettres. Though naturally reserved, he received me with much politeness, and invited me to his dinners on tuesdays and

wednesdays. The tuesday was destined to many of his associates of the academy of Belleslettres; the wednesday to M. de Reaumur and some others of their friends. It was there, that, besides M. de Reaumur, I first knew Count de Caylus, the Abbè Sallier, librarian to the king; the Abbès Gèdoyn, de la Bleterie, du Resnel, Messieurs de Foncemagne, Duclos, Louis Racine, son of the great Racine, &c. I cannot express the emotion, I felt the first time, I found myself with them. Neither their words, nor their actions, nor any thing escaped me; I was astonished at comprehending what they said; they must have been much more so at my embarrassment, when they addressed themselves to me.

This profound respect for literary men I felt so strongly in my youth, that I ever retained the names of those, who sent enigmas to the Mercury. From this a considerable disadvantage resulted to me; I admired, but did not judge. For a long time I read no books without inwardly avowing, that I was incapable of doing as much. In my later years I have been more bold in regard to works, that relate to criticism and antiquity; I had by long labor acquired a right to my own confidence.

When I had become a little familiar with some members of the academies, I extended my connexions. I saw the singularities of Paris; I frequented the public libraries; I thought of M. de Bausset; I sought in the gazette after some vacant bishopric, and I very soon saw it filled by another person.

At nearly the end of the year M. de Boze, whom I often saw, and who had without any apparent design often interrogated me about my projects, spoke to me of his with that indifference, which he affected even for the things, he desired the most. The cabinet of medals demanded more labor, than what his age would permit him to perform. He had at first intended to associate with himself the Baron de la Batie, a very learned antiquarian of the academy of Belleslettres. He had just lost him; he hesitated upon the choice of an associate; for, said he, this deposit must only be con-

fided to pure hands, and requires as much probity, as knowledge. He showed me the possibility of this association, and I expressed to him the satisfaction, I should feel in working under his direction. As I knew his extreme discretion as well, as his connexion with M. Bignon, librarian, and M. de Maurepas, minister of that department, I thought, the business would be terminated in a week; but he was so slow and so circumspect, that it was not till many months after. I was not insensible to his confidence; I endeavored to justify it during seven years, that I lived with him in the greatest intimacy; and after his death I furnished M. de Bougainville, perpetual secretary of the academy of Belleslettres, who made his eulogium, those facts, which were most proper to honor his memory.

Those, which I shall add here, will not disgrace him, and are naturally induced by the relations, that existed between us. Order and neatness reigned in his appearance; his furniture and an excellent collection of books, all bound in morocco, and perfectly level upon their shelves; handsome paper boxes, enclosed in elegant cases, contained his papers, ranged by classes, copied by a secretary in beautiful writing, and who could not be forgiven the slightest fault. He had in his air and words a dignity, a weight, which made his slightest actions important, and in his labors a consequence, which would not suffer him to neglect those minute precautions, which may insure success.

I will mention an example. After quitting the secretaryship of the academy, he continued to compose the medals, inscriptions, and devices, that were asked of him by the ministers, cities, and public bodies. His talents for this sort of work were distinguished, and his patience was still more so. Was a medal talked of? After having thought a long time on the subject, and having conceived an idea, he communicated it to his secretary, who brought him a figured copy of it; he retouched it, and at every change a new copy was made by the secretary. When the plan was determined on, he called in Bouchardon, the designer of the academy. Af-

ter a long discussion on the disposal of the figures and all the accessaries the artist began a first sketch, which sometimes rendered a second necessary. When the design was terminated, it was sent to its destination with a memoir, which developed the intention of the monument; and this memoir was accompanied with a letter, in which the most piercing eye could not discover the least irregularity in the letters, in the punctuation, or even in the folds of the cover. The project of the medal being approved by the king, it was sent to the engraver, and M. de Boze still watched over its execution.

Here I recal the painful impatience, that was caused me by so many trifling details; but I experienced it much stronger after his death, when, the composition of medals having reverted to the academy, who always had been jealous of it, I saw the commissioners, who had been named to present the scheme of a medal, conducting themselves slowly, while in the committee, content themselves with the first idea, and hasten to finish it; and when the plan of the commissioners was presented to the academy, I have seen entire sessions lost in discussing it, disputing without terminating any thing; and when I have seen the artists so little overlooked, that upon the medal, which represents the statue of Louis XV, the engraver finding, that the letters of the inscription upon the base became too small to be read without the assistance of a glass, he engraved the first letter, that came in his mind, so, that it is impossible to comprehend any part of it.

I rose at five o' clock, and employed myself; at nine I went to M. de Boze, and worked till two o' clock; and, when I did not dine there, I returned and resumed my operations till seven or eight o' clock. My greatest difficulty was to subject myself to his laborious exactitude. When I left his cabinet at two o' clock to return at four, I left upon the desk several volumes open, because I should soon want to consult them again; but, on the first day, I perceived, that M. de Boze had himself replaced them upon their shelves. When I presented to him a sketch of my work, it was in

vain, I informed him, that I had traced it in haste; how could I escape the severity of a censor, who always placed the points over the i's, when very often I did not place the i's under the points? He was impatient at a word misplaced, frightened at a bold expression. All this passed with tolerable mildness; sometimes with a little peevishness on his part, always with an extreme docility on mine; for I felt, and still feel, that his criticism was necessary to me.

His habitual infirmities had not permitted him to finish the arrangement of the medals of the king, lately transported from Versailles to Paris. I found the ancient medals in their closets; the modern ones as well, as the monies and casts, were still in cases. I drew them out, and placed them, after having verified them, in the catalogues. I took from their cases the medals of Marshall d' Etrèes, acquired by the king some years before, and forming three setts; one of the medallions of the Emperors in bronze; the second of the Grecian kings; the third of the Grecian cities. It was necessary to insert them with those of the king; of course to compare and describe with care the medals, which were preserved, and to have them inscribed in a supplement with indications, that referred to the ancient catalogue. These operations, which lasted many years, were made under the eye of M. de Boze, and I impressed myself with his experience.

I observe here, that among the medallions of Marshall d' Etrèes some were found, which were doubtful, and others, that were manifestly false. But, as they had been published, M. de Boze thought proper to preserve them, and even to inscribe them in the catalogue, because the guardian ought to be able to show them to any person, who should choose to verify them. The same motive has left some medals uncertain in the other series. If the cabinet be ever published, care must be taken to purge it of this bad company.

During the same period M. de Boze made an acquisition of the beautiful series of imperials in bronze, which passed from the cabinet of the Abbè de Rothelin into that of M. de Beauvau; this was another piece of labor.

In fine I made the first arrangement for a cabinet of antiques, placed in a garret over the medals. It was an enormous quantity of little figures of lamps, vases, clasps, utensils; every thing was heaped together in the middle of the floor, and I decorated the shelves and the walls with them.

I had just commenced these operations, when I saw myself on the point of abandoning them. I have said, that, before I left Provence, I had made engagements with the Abbé de Bausset. He had been forgotten in many nominations; but at the close of the year 1745 the bishopric of Beziers* was conferred on him. He informed me of it by letter, and claimed my promise; he reclaimed it more strongly, when he came to Paris. I thought under those circumstances, the only means, I could employ to dispense with fulfilling it, would be to make him the arbiter of my destiny. He perceived indeed, that, led away by an imperious passion for literature, it would be impossible for me to apply myself with success and without an extreme repugnance to studies of a different kind; and, not willing to exact of me so painful a sacrifice, he gave me my liberty, and preserved his friendship for me.

Free from this engagement I contracted another with transport almost immediately, which bound me irrevocably to the object of my passion. M. Burette of the academy of Belleslettres died in the month of May 1747, and I was named for the place, he vacated. I should have had in M. le Beau a powerful rival, but he would not present himself on this occasion; and, another place being vacant shortly after, he was elected without a dissenting voice. Notwithstanding I had his proceed in my mind, M. de Bougainville, my intimate friend, perpetual secretary of the academy, wishing on account of his infirmities to lay down his place, proposed me, as his successor, to the minister, who consented to it;

* Beziers is an old town in Provence, seated on an eminence, celebrated for the beauty of its prospect. Under its walls the famous canal of Languedoc attains the level of the Mediterranean, into which it empties at about two leagues distance. T.

but I refused it, and engaged them both to prefer M. le Beau, who some years afterward found a method of revenging himself. I am going, said he, to quit the secretaryship; I owe it to you, and I restore it to you. I cede it to another, answered I; but I will not cede to any one the pleasure of acknowledging, that it is impossible to vanquish you in generous proceedings.

I continued to labor with M. de Boze, when in 1753 he was struck with a palsy, which after some months ended his life. Public opinion had designated me for a long time to succeed him; no one imagined, I could have any rival for a place, which I had in some measure won by ten years of labor and assiduity; notwithstanding, the day after his death one of my associates of the academy, whose name I never would know, had the courage to solicit it. He addressed himself to the Marquis d' Argenson, brother of the minister, who in the first movement of indignation informed me and his brother of it. As other protection was sought, my friends were alarmed. M. de Malesherbes, who at that time directed the library, was the first to oppose with all the zeal of friendship the injustice, that was to be done me. He was powerfully seconded at the prayers of M. de Bombarde and Count de Caylus, two of my friends, by the Marquis, since Duke de Gontaut, and the Count de Stainville, since Duke de Choiseul, whom I did not know at that time. Their measures succeeded so well, that when Count d' Argenson in his interview with the king announced the decease of M. de Boze, the king named me himself to succeed him. M. d' Argenson answered, that it was precisely, what he was going to propose to his majesty. The minister informed me of it the next day, and seemed offended, that we had doubted his intentions; notwithstanding he has always treated me perfectly well.

The year after M. de Stainville was destined for the embassy to Rome. I recal this date with great pleasure, because it was that of my fortune, and what is better, of my happiness. I had found no occasion to thank him for the

interest, he had shown for me without knowing me; it presented itself naturally. He had lately taken, as secretary of the embassy, M. Boyer, my friend, who introduced me to him. The reception, I met, inspired me at once with confidence and attachment. He asked me, if a journey into Italy would correspond with the object of my labors; upon my answer he hastened to speak to M. d' Argenson, and, two days after, M. Boyer came, and informed me from him, that my journey was decided upon. I ran immediately to the ambassador to thank him, and my astonishment was at its height, when he told me, he would carry me with him, that I should lodge in his house at Rome, that I should always have a carriage at my orders, and that he would facilitate the means for my travelling over the rest of Italy. *Philosophy* had not yet enlightened me upon the dignity of man, and I confounded myself in thanks, as if a protector did not become the *protègè* of him, who deigns to accept his favors.

Some business, relating to the cabinet, forced me to delay my departure, and hindered me from accompanying the ambassador; but I was compensated by the friendship of another. The President de Cotte, director of the mint, with whom I was intimately acquainted, resolved to profit by this occasion to satisfy the desire, he had long had, of seeing Italy. I was delighted; besides the intelligence and all the advantages, I derived from so pleasing an association, I could not without his succour have extricated myself from the embarrassment of so long a journey. I immediately informed the ambassador, who charged me to invite him to reside with him. We departed in the month of August 1755, and arrived at Rome the first of November.

M. de Stainville had already acquired that reputation, which has since been granted him by all Europe. He did not owe it to the magnificence, which shone in his house, and which announced the minister of a great power. He owed it entirely to the superiority of his talents, to that nobleness, discoverable in all his actions; to that magic, which controled every heart, he was desirous of attaching; and to

that firmness, which drew respect from those, whom he disdained to subject. He had seduced Benedict XIV by the irresistible charms of his mind, and the most able of the sacred college by his frankness in negotiation. In obtaining the encyclic letter, which so strongly shook the constitution *Unigenitus*, he attracted the hatred of the Jesuits, who never forgave him for taking out of their hands this branch of persecution.

Madam de Stainville, at that time hardly eighteen, obtained that profound veneration, which is commonly gained only by a long exercise of virtue. Every thing in her inspired an interest; her age, her countenance, the delicacy of her health, the vivacity, which animated her words and actions, the desire of pleasing, which it was easy for her to satisfy, the success of which she attributed to a husband, worthy of her tenderness and adoration, that extreme sensibility, which rendered her happy or unhappy at the happiness or misery of others, in fine that purity of soul, which did not permit her to suspect any evil. One was surprised to see so much intelligence with so much simplicity. She reflected at an age, when others hardly begin to think; she had read with the same pleasure and the same utility those of our authors, who are the most distinguished, either by their depth or their elegance. My love for literature procured me her indulgence as well, as that of her husband; and from that moment I devoted myself to them without forseeing the advantages of thus devoting myself.

*[To be continued.]*

# LITERARY DISSERTATIONS.

*No. IV.*

## ON THE VOWEL POINTS.

"Mutatio punctorum vocalium in lingua Hebræa, res est solicita et operosa, "in qua Juventus cum multo sudore se torquet, sed cum exiguo sæpe "fructu, ita ut se expedire nescia nauseam concipit, ac studium tandem "abjiciat." BUXTORF. *epitom.*

ONE of the first difficulties, which the learner of Hebrew has to encounter, arises from the pronunciation of the language. When he has become familiarized with all the letters in the alphabet, and their arrangement into words, he is still ignorant of their power and accent. The different grammars, he consults, increase his embarrassment. In some he is taught, that the alphabet consists only of *CONSONANTS*; that of these, six or seven have two sounds; that the sound of one is wholly unknown; that five are sometimes pronounced, and sometimes are mute; and that, to remedy the defect of *VOWELS*, there are little points and dashes placed over, under, or in the middle of the consonants. But he is inexpressibly puzzled by the intricacy of this contrivance, and the confusion, which arises from mingling these in writing with many more dots and scrawls, nearly resembling them in figure, size, and situation, some denoting the stops in the sentence, some the accents of the words, some the doubling of a letter, some the taking off the aspiration, and so making it stand for another sound, and some serving to give notice, that the letter so marked is to be pronounced, but that otherwise it would be mute; and lastly, one single dot serving for six, seven, or eight different uses. He sees at once, that this savours but little of the simplicity and plainness, he had reason to expect in the most ancient of languages. Other grammarians offer to extricate him from

this perplexity by substituting certain of the letters, א, ו and י for vowels, which they call אמות *ehevi*, or *matres lectionis*, because by their assistance alone a vast variety of words may be easily enunciated. Yet this relieves him but in part, for there are a multitude of words, in which neither of the *ehevi* occur, and which of course he finds it impossible to articulate. He then repairs to those writers on the elements of Hebrew, who, discarding the points, as superfluous, and even presuming to dispute the maternal authority of the *ehevi*, consider the alphabet, like all others, as composed of vowels and consonants. Profiting by such guides, he is pleased to find, that, divested of its numerous points and accents, affixes and suffixes, the language is remarkably simple in its construction, and may be learned with the greatest ease and facility. How then, he asks, came the vowel points into use; what is their authority, and what their antiquity? This indeed is a question, to which philologists have given very contradictory answers; and, though "non "nostrum est tantas componere lites," we will endeavor to suggest a few remarks, which may be of use to the unlearned inquirer.

It cannot be supposed, that a language so regular, so extensive, and so rich, as was the Hebrew even in the time of Moses, should have been written only with consonants. Father SIMON indeed seems to intimate, that it was not originally destitute of vowels, but that they were dropped by transcribers,* probably by way of abbreviation, as hasty writers now put $w^{ch}$ for which, $w^{t}$ for what, $y^{t}$ for that, &c. Ingenious, as this suggestion may be, it will hardly satisfy every critic; for different copyists would undoubtedly have a different kind of stenography, and in the variations we should discover the omitted letter or letters. It would be more reasonable to suppose, that, if the vowels were always omitted in writing, it was because every letter had its appropriate sound, while the language was a living one, which possibly was syllabic, as we now can sound consonants only

* *Dis. Crit. de var. edit. Bibl.* c. 7, p. 44, ed. Lond. 1684.

by the help of a vowel; but, when the language ceased to be spoken, and was known only, as written, an ambiguity would naturally arise, as to the pronunciation.

Again it has been asserted, that the substitutes for vowels were invented and inserted by EZRA, who, it is known, collected and transcribed the sacred books after the return from the Babylonian captivity. In answer to this it is declared, that the most ancient copies of the Old Testament, made use of among the Jews in their synagogues, have ever been and still are without the vowel points; which could not have happened, if they had been placed there by Ezra, and consequently been of the same authority with the letters. For had they been so, they would certainly have been preserved in the synagogues with the same care, as the rest of the text.*

That the vowel points were not coeval with the original text is also evident for the following reasons.

1. The ancient translators, commonly called THE SEVENTY, could not have had a punctuated copy; for a thousand instances might be cited, in which their spelling of the proper names of men, women, and places, varies from the Masoretic.

2. They were not known in the times of ESDRAS; nor do we find the least hint of them in JOSEPHUS or PHILO, the oldest Jewish writers.

3. It appears, that JEROM, who lived 800 years after Ezra, and translated the whole Bible from the Hebrew, was totally unacquainted with them. Had they existed in his time, he would have cited them to ascertain the spelling of words, upon the orthography and pronunciation of which he has many remarks.

4. The ancient various readings of the sacred text, called *Keri Cetib*, are all about the letters, but make no mention of vowel points.

5. The ancient *Cabbalists* draw none of their mysteries

* CAPELLUS, *Arcanum punctuationis*, lib. 1, c. 4. PRIDEAUX Connect. part 1, book 5.

from the vowel points, but all from the letters; but, had the points been in use in their time, they would have been of infinite service to these holy triflers.

6. If we compare with the present Hebrew Bibles the CHALDEE PARAPHRASES, the fragments of AQUILA, SYMMACHUS, and THEODOTION, we shall in several places find, that they read the text otherwise, than according to the present punctuation; which is a strong argument, that the pointed copies, if there were such in their times, were not then held to be of any authority, for otherwise they certainly would have followed them.*

7. Neither the compilers of the *Mishna* nor *Gemara* make any mention of the vowel points, though in several places there are particular reasons for their doing so, had they been acquainted with them.

Lastly, the author of the *Sopherim*, who wrote after the Talmud, could not possibly have omitted them, if extant in his day; for he mentions the minutest circumstance of every letter.

It is most probable, that they were invented by the MASORITES, whose profession it was to write out copies of the Hebrew Scriptures, and to teach young students to read the language. They were undoubtedly introduced by degrees, and at different times. At first there were but three; when EBEN EZRA wrote, they were increased to eight; and now there are fifteen vowel points, and about thirty accents, "with barbarous names, which betray their unjust pretensions to an "equal antiquity with the letters, they accompany."† They certainly are no essential part of the sacred text. They render the language very intricate and perplexed; they are of very little significancy to the right pronunciation of it, which after all, if it were necessary, is impossible to be recovered by them; and they are of much less, if any importance, to the sense and meaning of words.‡

* CAPEL. *arcanum punct.* c. 5. PRIDEAUX Connect. v. ii, p. 499.

† GREG. SHARPE'S *letters on the Hebr.*

‡ GREY'S *method of learning Hebrew without the points.*

If authority be of any weight on this subject, a great number of learned writers might be produced against the use of the vowel points. They are discarded by several of the Jews, particularly EBEN EZRA, and ELIAS, the grammarian; by almost all learned men of the Romish persuasion, and by CALVIN and LUTHER of the Reformed; by SCALIGER, CASAUBON, ERPENIUS, MERCER, MORINUS, DRUSIUS, CAPELLUS, LE CLERC, WALTON, HARE, GREY, SHARPE, LOWTH, and most of the later Hebrew critics and commentators.

What the learned Dr. KENNICOTT* says of the *accents* is equally applicable to the *vowel points*. "To speak freely," says he, "there are so many perplexing difficulties in settling their different stations; the invention of them is so very modern; the authority of them therefore is so very little, and the direction given by them must be so frequently erroneous, that I feel a real concern, when I find, that writers, who are so capable of rational and manly criticism, can descend to such solemn trifling, and spend their valuable time in laboring to be expert at these truly *DIFFICILES NUGÆ*."

* *History of the Hebrew text, period VI.*

## REMARKS ON ENGLISH TRANSLATIONS OF THE ROMAN POETS.

*No. I.*

ENGLISH translation of the ancient classics has become a distinct and elegant species of literature. It is proposed however in this and future numbers to remark upon the translations of the principal Roman poets only. These have been produced by accomplished scholars from heroic and didactic poems as well, as from detached odes, and epistles, and satires. Virgil has spoken with harmony and strength in the numbers of Dryden and Pitt; and Lucan

has been recognised in the dress of Rowe. Creech has been true to the sense of Lucretius, but has fallen far short of his author, and made him dull as well, as didactic. With Horace, Francis has become grave or satirical, delicate or loose. Drummond has made poetry of Persius, where he understood him, and, where his author was unintelligible, has made him write sense. Juvenal has found a translator worthy of commendation in Gifford, who has softened what was harsh, and refined what was gross. Among the lovers of the drama Colman has rendered Terence, and preserved much of his spirit and delicacy. Ovid has had his admirers; and Garth occasionally relinquished the theory of medicine to recreate himself with the extravagance of the metamorphoses, and to superintend the printing of an anonymous translation.

It is designed in the present number to make some observations on the translations of Virgil. It was not until sometime in the seventeenth century, that he was disgraced by an entire English version. Ogilby was the offender. But, as his version has never been commended, and is now almost unknown, we shall not waste time in animadverting on the work, nor disturb that repose, which it has enjoyed almost from birth.

If Ogilby had been bred a scholar instead of a dancing master, and had become a student at Cambridge before he was deputy manager of the Irish revels, he would have grown wise enough to refrain from a task, which he has accomplished so infamously. No poet would then have had occasion to call on Dryden in defence of Homer,

> "To right his injured works, and set them free
> "From the lewd rhymes of groveling Ogilby."

Nor would the admirers of Virgil have been excited to indignation by the efforts of this bungling interpreter. To adopt the language of one of Dryden's panegyrists, it was Virgil's fate,

> "To lye at every dull translator's will;
> "Long, long his muse has groan'd beneath the weight
> "Of mangling Ogilby's presumptuous quill."

From the gross injustice toward the Mantuan bard, which has been adverted to, we turn with pleasure and relief to the successful labors of Dryden. His reputation, not only as an original poet, but as a translator also, was well established before he promised his poetic version of Virgil. Public expectation soared high. It was not suffered to fall, because Dryden made no needless delay; it was not ultimately disappointed with his version, because no one could have expected a better.

Dryden early discovered a poetic taste. But his first attempts at versification exhibited more genius, than poetry; odd conceits without attention to harmonious numbers, and uncommon originality without sufficient adherence to metrical rules. He improved by experience, but not by carefulness. He had an impetuosity, which he seems never to have resisted, and an ardor, which he never studied to abate. Impetuosity is commonly checked by age, and age is not often chargeable with unreasonable heat. Dryden began his translation, after he had entered his sixty fourth year. He suffered more, than the usual infirmities, attendant on that period of life. He had lost much of his relish for poetry, whether pastoral, georgic, or heroic. To these circumstances we are probably indebted for a greater fidelity to his author, than he would otherwise have exhibited. An imagination so transcendent, and a vehemence so uncommon would, in the vigor of youth, have betrayed him into a negligent departure from the rules of translation. He has not wholly escaped this censure; and, under the pretext of greater strictness to the meaning of Virgil, the world was afterward taxed with a dull performance of a servile interpreter.*

It was Dryden's opinion of a just translation, that it "is "not so loose, as paraphrase, nor so close, as metaphrase." Of his too strict verbal adherence to the original, it would be difficult to find instances. It is a fault, of which he was never suspected. But that he is often paraphrastic, they, who will compare him with his author, may readily perceive.

* Trapp.

I will give only one example, taken from the ninth eclogue.

LYCIDAS.

" Hic, ubi densas
" Agricolæ stringunt frondes, hic, Mœri, canamus;
" Hic hædos depone; tamen veniemus in urbem;
" Aut, si, nox pluviam ne colligat ante, veremur,
" Cantantes licet usque, minus via lædat, eamus,
" Cantantes ut eamus, ego hoc te fascis levabo."

Ecl. ix, l. 61.

LYCIDAS.

" Here, where the lab'rer's hands have form'd a bower
" Of wreathing trees, in singing waste an hour.
" Rest here thy weary limbs, thy kids lay down,
" We've day before us yet to reach the town;
" Or, if ere night the gath'ring clouds we fear,
" A song will help the beating storm to bear.
" And, that thou may'st not be too late abroad,
" Sing, and I'll ease thy shoulders of thy load."

Dryd. Past. ix, l. 84.

" Have form'd a bower
" Of wreathing trees."

This may convey the meaning of Virgil; but it approaches very near a commentary, and is not happily expressed.

Why Dryden represented Lycidas, entreating Mœris to " waste an hour in singing," it is difficult to conceive. Virgil's Lycidas was not guilty of this incivility. " Hic, " Mœri, canamus" can never mean " in singing waste an " hour;" and we should hardly have expected this censure upon music from the author of " Alexander's feast."

" Rest here thy weary limbs."

This is doubtless to help out the line, for we find nothing answering to it in Virgil.

" We've day before us yet."

This is not Virgil, but Dryden.

" And that thou may'st not be too late abroad."

Lycidas does not assign this reason for offering to take the burden of Mœris; and it would have been more poetical in Dryden, and more just to his author to have represented music, as having the power of rendering the burden light.

Dryden no doubt deserved that encomium, which Pope bestowed on him, of producing "the most noble and spirit-"ed translation, he knew in any language." It was however a hurried performance; and, like every thing of Dryden's, it indicates a writer impatient of labor. Had he proceeded in the work with greater deliberation, his version might have been more equal, but probably not more brilliant; less deficient in harmony, but not more uniformly interesting. Though versification since the time of Dryden has become more correct, than at the period, when he wrote, yet he has scarcely been surpassed, as a poet. For all his faults he affords a recompense. When he does not please the ear, he delights the imagination, and captivates the mind.

It was scarcely to be expected, that, as a translator of Virgil, Dryden would very soon have a rival. We speak correctly, when we say, *he had no rival.*

Trapp has told us, that he should not have translated Virgil, had he not been "honored by the University of Oxford "with the public office of Professor of poetry." It is to be regretted, that from this circumstance he felt under any new obligations to the public, as a poetical writer. That Trapp knew well what a poem should be, understood the structure of its parts, and was in a certain sense "master of "every species of poetry," his "prælectiones poeticæ" abundantly evince. But many are ingenious in theory, who are unskilful in practice; and the best critics are not always the best writers.

Trapp was unquestionably a man of erudition, and well versed in ancient literature; and, had he been content to be a teacher without aspiring to excel as a poet, he would have gained more praise, and have escaped much severe criticism.

He seems to have thought too contemptuously of rhyme; perhaps because Dryden chose this species of poetry; for he bore no good will to Dryden.

His defence of blank verse, because it gives greater latitude of expression, than rhyme, is just; and the justice of it a translator must often feel. If however it be the refuge of indo-

lence, it deserves little regard. We mean to reflect neither upon Trapp nor his opinions. Blank verse may even be best adapted to the Æneid. Yet with regard to the pastorals we cannot but think, that Trapp was sadly ensnared by his prejudices against rhyme. He makes them a strange sort of composition; rude and simple enough, but dull, insipid, and prosaic. In our judgment he deserves more credit, as a critic, than as a poet; and more applause for his admiration of Virgil, than for his taste in rendering him into English.

"Intent to teach, too careless how to please."

This line is contained in a poetic tribute of a friend to our translator. Perhaps it was not meant to be the language of apology. It can never be received, as such. An author will not gain a single admirer by indifference of pleasing, nor conciliate one critic by braving censure. That writer deserves and excites most tenderness, who, after aiming to please, throws himself on the mercy of his judges.

We wish not to animadvert with severity on a performance of so good a man, as Trapp. He was respectable, as a divine and a scholar, and estimable, as a christian. But he was not great enough to distance adulation, and was fairly flattered into an undertaking, which was never to gain him applause.

After Dryden and Trapp, Pitt produced his translation of the Æneid. He professed not to enter the list with Dryden, though some think, he has fairly gained the prize. Pitt was no less amiable, as a man, than modest, as an author. His competent fortune, with the leisure of an English Rector, gave him many opportunities above Dryden, who wrote for bread as well, as fame. These opportunities he improved by retirement and the cultivation of a delicate taste. His poetical productions were numerous. Many of them were written in early life, and never published.

As a translator, he has many beauties mixed with some defects. He is too fond of alliteration; a figure, which he

sometimes repeats in such quick succession, that a severe critic would be prone to charge him with affectation.

The following lines afford an example.

" Meantime loud thunders *rattle round* the sky,
" And hail and rain in mingled tempest fly,
" While floods on floods in swelling *turbid tides*
" *Roll roaring* down the mountain's channel'd sides."

His versification is generally very correct and very equal. He has none of Dryden's great faults, and perhaps seldom reaches his greatest beauties. Taken as a whole he has exhibited more of Virgil, than his predecessor. What Dryden wanted in leisure, he had to supply by ready genius and uncommon exertion. If Pitt fell below him in powers of mind, he had an equivalent in time and opportunity.

Dryden has been accused by Spence in his Polymetis with ignorance of the allegories of Virgil; and Pitt has been commended by Warton for escaping all but three or four instances of such ignorance, where Dryden has been guilty of fifty.*

Dryden and Pitt, whatever might be the design of the latter, are now generally treated, as rival translators. Perhaps we can no where find so concise and at the same time so just a parallel, as the following, drawn by Johnson.

" Pitt, engaging, as a rival, with Dryden, naturally observed his failures, and avoided them; and, as he wrote after Pope's Iliad, he had an example of exact, equable, and splendid versification. With these advantages seconded by great diligence, he might successfully labor particular passages, and escape many errors. If the two versions are compared, perhaps the result would be, that Dryden leads the reader forward by his general vigor and sprightliness, and Pitt often stops him to contemplate the excellence of a single couplet; that Dryden's faults are forgotten in the hurry of delight, and that Pitt's beauties are neglected in the languor of a cold and listless perusal; that Pitt pleases the critics, and Dryden the people; that Pitt is quoted, and Dryden read."

* See Lives of the Poets by Cibber and others vol. v, p. 301.

Besides the translations, already noticed, we will just advert to several partial poetic versions of our author.

Phaer translated nine books of the Æneid and part of the tenth about the year 1550; but in a manner, which would be in no degree interesting to modern readers. We give the following lines, as an example of his measure.

"When Asia's state was overthrown, and Priam's kingdom stout,
"All guiltless, by the power of gods above was rooted out."

Æneid iii, l. 1.

Warton, wishing to publish a complete edition of Virgil in English poetry, translated the Pastorals and Georgics and adopted the Æneid of Pitt. The monthly reviewers* gave him the credit of "surpassing all, that went before him in "the same task, in rendering his author's sense with exact"ness and perspicuity." His version is not destitute of poetic beauties, and does no discredit to the classic taste of its author.

Among the works of Addison we find a version of the fourth Georgic. The production is hardly worthy of Addison, and the reader is not left to regret, that his labors, as a translator, were thus limited.

Not many years since a new translation of the Georgics was published by William Sotheby esq. a man of literary and classical taste. We shall not compare this version with any preceding, but remark generally, that it is an acquisition to this species of literature.

The prose translations of Virgil scarcely deserve notice in this memoir; because they are intended merely for school books, and are unfit for what they were intended. They are productions unworthy the labors of a scholar, and they injure those, whom, we charitably hope, they were designed to benefit.

Davidson, though his translation is too literal, has paid some deference to the genius of our own language. But they, who relish Virgil, will give him no thanks, and they, who are incapable of enjoying the original, will find little to admire in the resemblance.

* See the Monthly Review for March 1753, Art. 1.

Not content with this perverse effort at prose translation, Mr. Alexander has ushered into the world, what he calls a "literal translation"; and lays violent claim to patronage, because it is American. This indeed is the only claim, it has. In phraseology it is barbarous; and as a translation it is puerile and metaphrastic. It is neither English nor Latin. It bears a kind of verbal analogy to the former, and an idiomatical resemblance to the latter language. The production admits no apology. It is no compliment to teachers, and among pupils its use, though commonly clandestine, is a disgrace to those, who are detected. It is below criticism, and therefore we shall not quote it; it is not held in public estimation, and therefore our censures reach only the author and the few, who adopt it. If such methods of corrupting our language are continued, some serious remedy must be applied. The remedy, it is to be hoped, will be found in the correct taste of our most distinguished scholars. They will no doubt be able to counteract vicious translations, and bring them into the neglect, which they deserve.

We now take leave of the translators of Virgil. To render with a tolerable degree of spirit even the sentiments of a poet so ancient and so eminent into our own language, is difficult. To clothe these sentiments in the rich garb of poetry requires much genius and more diligence. We have probably still to look for new adventurers in this perilous enterprise. As yet it must be the voice of every genuine scholar, even with regard to the best versions of our author; "though I always read them with pleasure, I read "Virgil with more."

## TRANSLATION FROM THE MERCURE DE FRANCE.

*Observations on the manners and instincts of birds.*

MARINE birds have their places of rendezvous, where they deliberate in common on the affairs of their republic. Their court of assembly is commonly some retired rock in the midst of the waves. We used to go, in the isle of St. Pierre, and seat ourselves on the shore, opposite to the little island, which the inhabitants have named *Columbier*, from its bearing the shape of a dove, and because they resorted thither in the spring season to gather eggs. We passed whole days and nights in studying the manners of the birds, which were collected together on that rock. Nights are full of the secrets of providence. The multitude of those birds was so great, that we could often distinguish their cries amidst the roaring of the most furious tempests. We then heard sounds, which no human ear had ever heard before. All those birds, like most others, which frequent the sea, have extraordinary voices. The *ocean* with its forests of coral, where the seawrack collects its moss, and the fucus its complicated threads, the *ocean*, which conceals a Flora in its deserts, and Zephyrs in its grottoes, possesses also its Philomelas.

At the close of day the *curlew* whistles on the summit of the rock; the billows, which roar in concert with her notes, expire in constant succession on the strand. It is a kind of harmony the most novel and the most melancholy, that one can ever hear. Never did the afflicted spouse of Ceix fill with more affecting strains the shores, which witnessed her misfortunes.

A perfect intelligence reigns in the capital of our marine birds. The young denizen, when first it sees the light, is precipitated by the parent into the waves, as the Gauls used to

plunge their infants, to harden them against the fatigues of life. Couriers are constantly issuing from this Tyre to carry dispatches to distant parts. Hence proceed those numerous tribes, which, by order of Providence, are dispersed over all seas and shores, to admonish mariners of the dangers, which await them. Some place themselves forty or fifty leagues from an unknown land. The pilot descries them at a distance, like corks floating on the surface. Advertised by this signal, he looks for a harbor, and is watchful for his safety. Others, as the *lumme*,* canton themselves on rocks just emerging from the sea, and, like vigilant sentinels, raise during the night a melancholy cry, to drive away mariners from the shore. Others also, by the whiteness of their plumage, are monitory phares† over the blackness of the rocks. This may be ascribed to the same goodness of the Creator, which has given a phosphoric quality to the froth of the sea, and has caused this brightness to be increased by the violence of the tempest. How many vessels must be lost in the darkness of the night, without these miraculous lanthorns, lighted by providence on the rocks! All the accidents of the ocean, all the chances of the calm and of the tempest are predicted by the birds. The gull descends upon the deserted flats; covers her neck with her wing, buries one leg in the plumage of her breast, and, supporting herself immovably on the other, informs the fisherman of the instant, when the tide begins its rise. The marine lark, by her soft and melancholy cry, announces to him, on the contrary, the moment of its reflux. In fine the little procellaria seat themselves on the waves in the middle of the ocean. Faithful companions of mariners, they follow the course of the ships, and foretel approaching tempests. The sailor attributes to them a sacred character; and exercises toward them a religious hospitality, when the wind forces them on board his ship. In the same manner the husbandman venerates the *red breast*, which foretels him of propitious days, and which he affectionately receives into his thatched cottage during the

* Columbus pedibus palmatis indivisis. Linn. † Lanthorns.

rigors of the winter. Thus do these unhappy men, placed in the two most perilous and difficult conditions of life, find friends prepared for them by Providence. They fall upon them at the very moment, when, exposed to a thousand evils, they seem abandoned by the whole world. They find in a feeble animal the counsel and encouragement, which they would seek in vain among their fellow men.

This reciprocal commerce of kind offices between birds and unfortunate men is one of those affecting traits, which abound in the works of God. Between the red breast and the laborer, between the procellaria and the seaman there is a striking similitude of manners and of destinies. Oh, how beautiful is nature to an uncorrupted mind, which seeks for wonders only for the sake of giving glory to the Creator.

In the early ages of the world, when man was ignorant and happy, it was by the flowering of plants, by the falling of the leaves, by the departure and the return of birds, that the peasants and the shepherds regulated their labors. Hence the art of divination among certain people. They supposed, that those animals, which predicted seasons and events, must be only interpreters of the divine will. The ancient poets and naturalists, to whom we are indebted for the little simplicity, which still remains among us, teach us how admirable was the manner of computation by these fasti of nature; and what a charm it spread over human life. GOD is a profound secret. Man, created in his image, is equally incomprehensible. It was then an ineffable harmony to see the periods of those days regulated by *calendars* as mysterious, as himself. The winds resounded the hours of his life, and the clouds wafted his destinies. Thus one could never lose sight of Providence, the legislator and rightful sovereign of those people, who were subject to no earthly prince. Satisfaction then prevailed in cottages. The old men were composed and happy in the last moments of life, and their parting benedictions consoled the hearts of their surviving friends.

In the tents of Jacob or of Boaz the arrival of a bird ex-

cited universal commotion. The patriarch travelled through his fields at the head of his servants, armed with sickles. If the rumor was spread, that the young larks had been seen fluttering, upon the important news a whole people, trusting in GOD, who never deceives, commenced with joy the labor of the harvest. These friendly tokens, while they governed the concerns of the passing season, predicted also the vicissitudes of that, which was to follow. Did the geese and the teal appear in unusual numbers? They knew, that the winter would be long. Did the rook begin to build her nest in January? The shepherds expected in April the flowers of May. What do I say? They had even in their gardens excellent thermometers; and the bark of the *liliacee*,* more or less thick, predicted all the variations of the atmosphere. They imagined a correspondence between the marriage of a young maiden and the opening of a flower; and the old men, who died ordinarily in autumn, fell with the nuts and the ripe fruit.

While the philosopher, curtailing or prolonging the year, announced the full moon for the new, and carried winter on to the turf of spring, the laborer had no cause to fear, that the astronomer, who came to him from heaven, would deceive him. He knew, that the nightingale would not mistake the month of frosts for that of roses; nor fill the winter solstice with the music of summer. Thus all the cares, all the amusements, all the pleasures of man in the pastoral state were written, not in the fallacious calendars of a sage, but on the infallible meridian of him, who is the centre of universal attraction; of him, who has traced the zodiac and the ecliptic; of him, who has calculated the hours of eternity, and placed for a time in the center of the universe the golden dial of the sun.

* A species of the lily.

# MEMOIR RESPECTING THE UNION OF THE SWISS CANTONS,

## *And their emancipation from the House of* AUSTRIA.

[Concluded from page 252.]

IN tracing the progress of states the mind appears to need some epochs or remarkable events, by which to form her estimate both of time and relative condition. Something of this kind is presented in the preceding notices of the Swiss. From the earliest account of the three cantons to the adventure of Tell may be considered one period. From that time to the league of Brunnen, which forms the basis of the Helvetic confederacy, we may calculate a second. The period, that follows, from this league to the reception of Berne, which formed the eighth canton, and completed the ancient union, we may term the third epoch. Some part of the fourth, extending to the convention of Stantz and the admission of a new member, we have already considered. From the last mentioned period to the reformation in religion will extend the fifth; and the sixth, from the reformation to the admission of the last member and completion of the Helvetic body, will conclude this memoir.

The war, which terminated the life of Leopold, duke of Austria, continued after his death, and was pursued with fresh vigor by his sons. In vain the cities of the Empire endeavored to negociate a truce. Contests between nations of the same language and manners may be almost regarded as a civil war; and of all enmities this is the most difficult to reconcile. Hence the unceasing activity, severity, and caution, which marked the mutual conduct of the Swiss and Austrians. Yet the advantage was generally on the side of the former; for they fought with the zeal of men, whose existence depends on courage. Their territories were grad-

nally enlarged by the capture of towns and the seizure of districts. Berne now joined her forces with those cantons, which had been more immediately engaged in the war, and spread devastation through the neighboring lands of the Austrians. Already the ambition of this republic began to appear in her anxiety to extend her influence by the acquisition of new domains. She was even at this early period accused of attending more to her own private interests, than to the common good;* and from subsequent events, joined with this prevailing character, we can hardly hesitate to term her the VIRGINIA of Switzerland. Underseen and Simmenthal were gained by her arms, and, in conjunction with Soleure, she seized on Nidau and Buren, while the other cantons possessed themselves of Wesen and a few neighboring places.

At length a truce was effected in 1389. But it was found as difficult to obtain the consent of Berne to its establishment, as it had been to engage her in the war. The stipulations were, that "the Swiss should possess during the "truce all their alliances, and the conquests they had "made;" but that "as to Buren and Nidau, the cities of "Berne and Soleure should consult the Sieur de Coucy, to "whom those counties belonged." In 1394 this truce was prolonged twenty years, and in 1412 established for fifty more. During this long interval it was faithfully kept by both parties, and the Swiss improved its tranquility in perfecting their military discipline.

In the regulations which were then made, we may discern the prevailing disposition of this interesting people, and the commencement of that military spirit, which afterwards gained them applause throughout Europe,† and, in addition to their national character of fidelity, constancy, and courage, caused their troops to be in request among most sovereign princes. It may be satisfactory to see these regula-

* Watteville. Hist. de la Conf. Helv. vol. i. p. 189.

† The Baron *de Zurlauben* has written a history of the various wars, in which the Swiss acquired reputation, especially those of France. Watt.

tions, which in substance were, as follow. " 1. No church " or chapel shall be attacked or damaged, except the enemy " have retired to it. 2. No one shall abuse or insult a fe- " male. 3. Every Swiss engages to sacrifice his property " and his life for his countrymen. 4. A Swiss shall not " abandon his post, should he even be wounded. 5. No one " shall pillage without the order of his officer, nor appropri- " ate to himself the plunder, he may gain, which every one " shall honestly discover, that it may be equally shared. " 6. No bodily securities shall be given. 7. Whoever may " furnish the Swiss with provisions shall receive a safeguard. " 8. The cantons engage, that none of them shall ever un- " dertake a war, except it be approved by the rest. 9. No " Swiss shall be suffered to plunder his countryman of any " thing, either in peace or war."* Rules these, which must have strengthened the mutual affection of the citizens, and increased their confidence in each other, while it tended to render them invincible by their enemies.

The military art had in fact been carried to so great a height by these hardy patriots, that the deep read and sagacious Machiavel† asserts, they had never been surpassed, but by the ancient Romans. In his treatise on the art of war he particularly recommends the German or Swiss pike, as most defensive against cavalry. It has indeed been lately advocated among the English, for we find a writer speculating on the propriety of adopting it, instead of the musket, in opposing the meditated invasion of the French.‡ This warlike implement, aided by the robust bodies of Germans, did great execution, and was adopted, according to " the

* Watteville vol. i, p. 198.

† " Machiavel was the first, who revived the ancient politics; the best " part of his writings he translated almost literally from Plato and Aristotle, " without acknowledging the obligation; and the worst of the sentiments, " even in his Prince, he translated from Aristotle, without throwing upon " him the reproach. Montesquieu borrowed the best part of his book from " Machiavel without acknowledging the quotation. Milton, Harrington, " Sidney, were intimately acquainted with the ancients and with Machiavel. " They were followed by Locke, Hoadley, &c. *Def. Am. Con.* p. 325.

‡ See an essay on this subject in one of the English newspapers of 1804.

"scribe of Florence," by the Spaniards and other nations, after they had seen the use made of it by the Swiss during the expedition of Charles VIII of France into Italy.*

In returning from this digression, we find the fifteenth century opening with a domestic war, remarkable for the inequality of the parties. This is the war of APPENZELL, a country till this period hardly noticed even in Helvetia. It derived its name from a town built in it by the Abbots of St. Gallen, to whom it belonged, called *Abbatis cella*. The example of their neighbors, the Swiss, spread among them the desire of liberty. They began to complain of injuries, and united with the town of St. Gallen in expelling the Abbot. An attempt to accommodate the difference was made by the cities of the league of Suabia, who drew off St. Gallen from an alliance with Appenzell. The citizens of the latter, enraged at this, applied to the Swiss in 1402 for an admission into their confederacy. All the cantons refused, except Schweitz, which received them under its protection. Glaris too permitted her subjects to serve them.

The Abbot soon after, assisted by his allies, took the field with five thousand men; but was repulsed in his march toward Appenzell with loss. His allies then failed, and abandoned him. The citizens of Appenzell continued their devastations, and the injured applied to Frederic, duke of Austria, who attempted the subjugation of these patriots in vain. They proceeded in their conquests, and were soon enabled to testify their gratitude to Schweitz by presenting her a considerable territory, which they had taken from the duke of Austria. The next year was equally fortunate. They took the Abbot prisoner, extended their conquests rapidly and

* See Machiavel's Art of War, books II, III, &c. "The *Macedonian* phalanx was just such a body, as the *Swissers* battalion, whose whole force "lies in their pike." Translation of 1680, p. 450. But in page 452 he tells us, that in an attack upon the Spaniards by d' Aubigny with a body of Swiss, "by the help of their bucklers, and the agility of their bodies, having got "under their (the Swiss) pikes, and so near, that they could come at them "with their swords, the Spaniards had the day with the slaughter of most "of the Swisses." See also pages 235, 467, and 522 of the same translation. Machiavel died about 1530.

widely, and gained a celebrated name. The Emperor, Robert, and the bishop of Constance attempted to intimidate them by proscriptions, but they resolved by a plurality of voices to pay no regard to them, and pursued their good fortune.

After some inconsiderable losses however an end was put to the war by the intervention of the Emperor. A truce was made with Austria, and peace with the Abbot, while the alliance with St. Gallen was annulled. The citizens of Appenzell delivered up their Austrian conquests, but gradually obtained that freedom, which they sought, by purchases of the Abbot, and by grants from the Emperors. At length in 1411 the ancient cantons received them into their coburghership and alliance.* A treaty also of coburgherhip was made about the same time between the Count and city of NEUFCHATEL and the republic of Berne.†

The war of Constance, which soon ensued, served greatly to aggrandize the Swiss confederacy, while it cost them comparatively but few lives. Their ambition and enterprising spirit were called forth by an event remarkable in the annals of Europe. A schism, which had long infested the church, caused the novel spectacle of three popes at one time. A council was summoned at Constance,‡ a city of the Austrian duke, in which they were all deposed. John XXIII consented; but, revoking his acquiescence, escaped soon after by the assistance of his friend, Frederic, duke of Austria. Frederic for this was put to the ban of the Empire, and his territories confiscated. The Swiss were ear-

* Watteville.

† Idem vol. i, p. 210. The contests with the Duchy of Milan, which afterward cost the Swiss so many lives and so much treasure, began about this time, in the year 1410. Upwards of 700 men were lost, without gaining any thing. A melancholy presage, says Watteville, of the blood, they were one day to shed in these bailiages of Italy.

‡ The council of Constance held forty five sessions before it closed. It opened Nov. 1, 1414, and ended April 22, 1418. At this council, beside the decisions respecting the papacy, and the choice of Martin V, of the noble house of Colonna, as pope, John Huss and Jerome of Prague were burnt, as heretics and favorers of Wickliffism. See particularly Heiss vol. i, p. 378.

mestly pressed to undertake the execution of this sentence, and, as an inducement, were promised all the territories, they should conquer from the Duke. With the exception of Uri, the cantons at length declared war. Berne, Zurich, and Lucerne seized certain districts for themselves. The other cantons laid siege to BADEN, which they took; and, in the subsequent treaty, in which the Duke of Austria relinquished his claims, it was surrendered to the Swiss for a sum of money, becoming thus a bailiage of the eight ancient cantons, till the peace of 1712. The regency of it was then ceded to Berne, Zurich, and Glaris. Of the *free bailiages*, as they are termed, three were subjected to the ancient cantons, one to Zurich, and two others to Schweitz and Glaris.*

The acquisition of these territories formed new allies and subjects, but are not to be regarded in the same light, as the other states. Unfortunately they afterward proved causes of discord between the cantons, while they gave rise to many private alliances, which in no manner affected the general confederacy. But, when at length the canton of Zurich contracted an alliance with the house of Austria in 1442, it was protested against by the other cantons, as hostile to the fundamental principles of their union. This alliance was occasioned by the war of Zurich, the consequences of which demand consideration.

The origin of the war of Zurich was a dispute respecting the succession to the estates of the last Count of Toggenburgh, who had been an ally both of Zurich, and of Schweitz, and Glaris. Each of these cantons preferred claims. His widow insisted on her right. Zurich exhibited the treaty of coburghership, by which that republic pretended to administer the whole estates. Schweitz and Glaris produced a similar treaty, and recourse was had to arms. The neutral cantons interposed, and obtained a reference to arbitrators, which produced only a truce. But, hardly had the truce expired, before Zurich took the field. She had now

* Watteville, Wood.

however to combat the additional forces of Uri, Underwalden, Lucerne, Berne, and Zug.

The principle, which armed these cantons against Zurich, was the following. All the alliances of the Swiss stipulate that, if any canton refuse to submit to the decision of arbitrators, chosen according to the tenor of their treaties, it shall be compelled by force. Zurich, unable to oppose a body so formidable, agreed to a reference. But, the terms of accommodation exhibiting in her view a partiality to the confederate cantons, she determined on revenge. Ambassadors were sent to Vienna, where a league was concluded between this republic and the Emperor, Frederic III, as Duke of Austria. Frederic was pleased with a pretext for humbling the Swiss. He began by refusing to confirm their privileges, till they should surrender a part of the territory, they had acquired. But, notwithstanding this severity, Frederic traversed Switzerland in safety, to complete his alliance with Zurich. The Swiss were advised to seize his person, but these brave men rejected the advice with contempt.

Hostilities soon ensued, and a new enemy arose. The Austrians, finding themselves attacked by the free cities of Basil and Soleure at the same time with the confederates, applied for assistance to Charles VII of France, and to the duke of Burgundy. After several encounters a congress was assembled at Baden in 1444, but separated without any good effects.

Zurich sent a deputation to the king of France to hasten the promised succors. The Dauphin at length arrived with an army, according to some, of thirty, or as others write, of fifty thousand men. A battle was fought, which terminated gloriously for the Swiss. But they lost all their little army, excepting twelve men, "who," says Watteville, "were "regarded with contempt by their countrymen, for preferring a shameful life to the glory of dying for their country." The loss of the Dauphin was so great, that he declared, "that such another victory would ruin his army, and "generously confessed, that he derived no other advantage

from it, than to know and esteem the valor of the "Swiss."*

It was not until 1446 that Zurich agreed to renounce the alliance with Austria, and she was then solemnly restored to her rank in the Helvetic confederacy.†

In consequence of the bravery, shown in the battle with the Dauphin, and the increasing reputation of the Swiss, Charles VII proposed to the eight cantons and Soleure a treaty of alliance, which took place in 1453. This was the first alliance with France.‡ The next year witnessed the first entrance of Swiss troops into foreign service, contrary however to the wishes of their magistrates. John of Anjou, Duke of Calabria, led a body of 500 of their soldiers in aid of the "league for the public good."§

Austria had now but few possessions in Switzerland. The county of KYBOURG had been surrendered to Zurich for the expenses of the war. RAPERSWEIL submitted to the cantons of Uri, Schweitz, Underwalden, and Glaris, whom the Duke immediately treated as enemies. They in turn assumed the execution of the ban of the Church against Sigismond, and took from him the fine province of THURGOVIA, which they preserved by a treaty. WINTERTHUR, the last place, which Austria preserved in Switzerland, for Fribourg had already surrendered to the duke of Savoy, was ceded to Zurich in 1467, and in 1477 totally relinquished by Sigismond to that republic.

About this period we find the Swiss forming their first al-

* Wood page 63.

† On this occasion an article of importance in the public law of Switzerland was established; that, "notwithstanding the right, which any of the "cantons may have reserved of contracting alliances with foreign powers, "yet the confederates shall judge whether it be contradictory or incompatible with the articles of the general union; and, if it appear to be so, it shall "be declared utterly null and void." Wood's Hist. of Switzerland p. 64.

‡ Watteville vol. ii, p. 5.

§ Idem. But Commines, whom he quotes, mentions six hundred, and observes "Pour cy petit de gens que avoit ledit duc je ne veiz jamais si belle "compagnie ne qui semblassent mieulx hommes exercitez au faict de la "guerre." Commines, chronique &c. edit. of 1526. fol. 9.

liance with the Duke of Milan. Galeazzo Maria Sforza* ceded to Uri by this treaty the *Valley of Livinen*, which is the most elevated tract of territory in Europe, and it remained in the possession of that canton. Sixty years prior to this event, the inhabitants had surrendered themselves to Uri and Underwalden, who had been unable to maintain their claims.†

The memorable war of Burgundy, in which the Swiss were deeply concerned, arose from circumstances, that occurred in 1468. The cities of MULHAUSEN and SCHAFFHAUSEN, two allies of Berne and Soleure, had for private reasons been harrassed by dependents of the duke of Austria. By degrees the other cantons took part in the quarrel, which was accommodated by a stipulation, that Sigismond should pay them a large sum of money for their expenses in military preparations.

The duke of Austria, in order to be revenged on the confederacy, solicited Louis XI of France to engage in a league against it. But he, conceiving that the Swiss might assist him against Charles, Duke of Burgundy, surnamed *the Bold*, of whose ambitious projects he was jealous, declined the application. Sigismond immediately hastened to the court of Charles, and pledged to him several provinces in order to raise money for the war. A lieutenant was appointed by Charles for these provinces, who irritated the Swiss by every species of indignity and outrage. Berne complained in their name by an embassy, but the deputies were received by the haughty Duke with contempt, and obliged to make their propositions on their knees; after which they were dismissed without an answer.

* See the character of this prince in Roscoe's life of Lorenzo de' Medici, vol. i, p. 168, Am. ed. and the account of his assassination, p. 231.

† Watteville vol. i, p. 213. vol. ii, p. 8. The Sforza, whose ambition aimed at the sovereignty of Italy, and who succeeded the Visconti as Dukes of Milan, were the first Italian princes, who took the Swiss into pay. Noble's house of Medici, p. 15. Two thousand of their troops were engaged with Charles VIII in his expedition, under the bailiff of Dijon. Guicciardini book 1. The levies for the king of France in Switzerland amounted ultimately to near 20,000 men. Watteville vol. ii, p. 107.

Louis profited by the odium of these transactions. He formed a defensive league with the cantons against Charles; and even Sigismond, repenting too late of his conduct, allied himself at length with the Swiss. This alliance, made at the pressing instances of Louis XI, was called the Hereditary union, and confirmed to the Swiss all the conquests, they had made from the house of Austria. The cantons at the same time engaged to protect the estates of Sigismond, and thus "the Helvetic confederacy, after having deprived the "Duke of Austria of all his possessions in their country, en-"gaged to support his title to those very premises, which he "had mortgaged in order to strengthen his arms against "themselves; and Sigismond accepted a guarantee from the "most inveterate enemies of his family."*

On their part, the Swiss formed alliances with the bishops of Strasbourg and Basle, and the cities of Strasbourg, Colmar, Basle, and Selestat, while Lucerne, Uri, Schweitz, and Underwalden made a perpetual league with the country of the VALAIS.

Charles attempted to pacify the Swiss by various methods, but his proposals were rejected, and the party formed in his favor overruled. War was therefore declared against him in 1474 by all the cantons, excepting Underwalden. Several predatory excursions prepared the way for greater events. In 1476 the Duke, having made peace with France, entered the Swiss territories at the head, says Watteville, of one hundred thousand men, and laid siege to Grandson, which surrendered. A memorable battle followed, in which the army of Charles was defeated. Before the battle, called the battle of Grandson, the Swiss had first kneeled to implore the Divine aid, and after it "they threw themselves on their "knees to return thanks to GOD, who had granted them "victory over a prince, believed invincible."† The battle of Morat,‡ which soon ensued, completed the Duke's de-

* Wood p. 66. Watteville p. 21, vol. ii.

† Watteville. See the particulars in his minute narration vol. ii, p. 52, &c.

‡ Watteville details the incidents of this battle, in which the Duke lost 26, 000 men. He was afterward slain Jan. 7, 1477, in the battle at Nancy against the Duke of Lorraine, who was assisted by a body of 8000 Swiss.

feat, and terminated a war, in which the Swiss gave the "most convincing proofs of their valor, and spread the fame "of their arms over all Europe."

The consequences of the Burgundian war were by no means favorable to the manners and morals of the Swiss. Charles was fond of splendor, and the rich booty, which fell to the victors on their plundering his camp at Grandson, corrupted that noble simplicity, to which the Swiss owed their real greatness of character, introduced bribery and mercenary habits, and with a taste for luxury produced a greedy desire of pelf, till the passion became proverbial.* The amount of plunder on this occasion was estimated at a million of florins.† In addition to this the subsidies of France were great, and her policy led her to be prodigal.‡ Switzerland too was a valuable ally to either Austria or France, especially when the former obtained the succession to the states of Burgundy, and after this period her services were generally sold to the highest bidder.§

A spirit of jealousy began to develope itself as soon as the cantons were delivered from fear of a foreign enemy. Secret distrust and jarring interests weakened the ties, which had formerly united them. The aristocratic cantons acquired new domains; but, when the democratic republics attempted in turn to enlarge their territories, offence was taken. Mutual enmity ensued. Separate alliances were made, and

* "Point d'argent, point de Suisse."

† Watteville vol. ii, p. 56. Wood p. 68.

‡ Commines, after relating the sums, which Charles d'Amboise lavished among the Swiss on the part of the politic Louis, who formed the first standing army of France from 6000 of their troops, adds, "Et croy que a la fin "sera leur dommaige, car ilz ont tant accoustume largent, dont ilz avoient "petite congnoissance par avant, especiallement de monnoye dor qu'ilz ont "este fort prestz a diviser entre eulx, autrement on ne leur sauroit nuyre "tant sont leurs terres aspres et pouvres, et eulx bons combatans," &c.

Chronique de *Philippe de Commines*, fol. 95, edition of 1526.

§ "The magistates forbade their subjects under severe penalties to enlist on "either side, but were not obeyed. For the first time brothers were seen "armed against brothers. Louis XI, beside the pensions, which he paid to "the cantons, distributed larger sums among individuals. This was the ru"in of the nation. Commines foresaw it even then, and the event has but "too well justified his prediction." Watteville vol. ii, p. 82.

these varied in each canton. Coburgherships, associations, and private treaties tended to weaken both the idea and reality of one indivisible interest. Seldom was the whole Helvetic body unanimous. They possessed no FEDERAL HEAD, and but the shadow of a GENERAL GOVERNMENT, whether in regard to universality or strength. A peace was indeed concluded at the congress of Fribourg, at which appeared the deputies of several sovereign states, and new territories were assigned to Berne. But these transactions had no lasting effects. The popular states nourished bands of adventurers. Berne, Zurich, Lucerne, and the cities of Fribourg and Soleure formed an alliance therefore for mutual defence. The popular cantons took umbrage, and soon manifested their resentment.*

In 1481, in a diet held at Stantz to consider the last mentioned alliance, Fribourg and Soleure requested admission into the confederacy. The popular cantons opposed it with violence. They maintained it contrary to the spirit of their union to suffer cities to become members. The claim of the cities was supported by Berne, Zurich, and Lucerne. The two former of these had already reserved a right to make treaties without assigning reasons; but, as Lucerne had not, a process was instituted against her by Uri, Schweitz, Underwalden, Zug, and Glaris. Both parties were heated with animosity, and an open rupture seemed ready to ensue. At this critical period, a hoary patriot, descended from a noble family of Underwalden, *Nicholas von Flue*, whose life had long been devoted to piety, appeared in the assembly. The hermit, hearing of their dissensions, had left his cell, and after travelling all the night arrived at Stantz in the morning, on which the deputies were preparing to depart. His arguments and eloquence prevailed. He was chosen umpire of the dispute, and decided, that FRIBOURG and SOLEURE should on certain specified conditions be received into the confederacy, and renounce their private treaty. This was accordingly done, and they afterward became in rank the tenth and eleventh cantons.†

* Watteville vol. ii, p. 85.

† Watteville. Wood. Blessed peacemaker, although a monk! Would it were possible, that a being so efficaciously benevolent might appear in this

Before the assembly dissolved, it established the "grand "convention of Stantz," which regulated the internal policy of Switzerland.* Its basis was well founded, and its consequences were durable. It completes another of the proposed epochs in the history of this people.

The events, which occurred between this period and the reformation in religion, may be comprised in a short recital. The first public transaction of the confederacy after the convention of Stantz was a stipulation with Louis XI for several privileges to be granted those of their troops, who might serve in France. This stipulation, by which were secured many honorable and advantageous provisions, was the basis of the several contracts, that ensued, and drew many of these hardy mountaineers into the service of that kingdom. In the next reign additional articles were concluded, by which Charles VIII engaged "to retain no soldier of the cantons "without his consent," and agreed, that "whenever the "cantons should be in a state of war, he also would declare "war against their enemies, and attack them, as if they "were his own." But these articles were ill fulfilled.†

About this time the seven ancient cantons enlarged their territory by the purchase of the *County* of *Sargans*, which they governed among themselves till the year 1712, when Berne was admitted to the coregency.‡ A treaty of coburghership was likewise formed by Berne with the *Provostship* of *Motier* or *Munsterthal*. The treaty was often renewed, and in the year 1743 the commissioners of Berne had it confirmed by the solemn oath of more, than a thousand men bearing arms.§

country also, give "harmony to social intercourse," unassailable integrity to the Federal union, banish petty jealousies, and *annihilate their secret causes!* VELUTI IN SPECULO is exhibited to the citizens of these UNITED STATES on every page of the history of Switzerland. The observation perhaps might be spared. Each reader will unquestionably make it for himself. March, 1805.

* See the articles of this convention in Watteville vol. ii, p. 88, &c.

† Watteville vol. ii, p. 95. ‡ Idem vol. ii, p. 92.

§ Idem vol. ii, p. 98.

During the disagreement between Maximilian, then king of the Romans, and Charles VIII of France, the alliance of the Swiss was sought with assiduity by both princes. Their requests however were not granted, although strong parties arose in favor of each. Berne and the aristocratic states declared for their ancient sovereign, the representative of the house of Austria, while all the democratic governments were in favor of France. These parties continued to divide and disquiet the cantons, till the war of Suabia compelled them to unite. This war, which was carried on in conjunction with the *league of God's house* and the GRISONS, who formed an alliance with the Swiss in 1497, it is not intended to relate. Suffice it to say, that, after gaining six battles, and killing twenty thousand of their enemy's troops, they acquired but the right of judicature in a single province.*

After these tumults were ended by the peace of Basle in 1499, the cantons enjoyed but little quiet. Their wars in the territory of Milan soon commenced with the seizure of the county of *Bellinzone* by Uri, Schweitz, and Underwalden. BASLE, driven by fear of the intrigues of her nobles, was received into the confederacy on the 9th of June 1501. In rank it was the ninth canton. SCHAFHAUSEN followed the example, and became the twelfth canton in rank on the 10th of the ensuing August. These cities had long been connected with the Swiss, although many circumstances concurred to hinder their uniting more closely. The domestic differences in Basle were compromised by a treaty in 1585. The city of Constance had requested admission into the union, but the conditions were rejected.†

The Milanese territories became the field of many bloody contests and of numerous negociations for several years. The Swiss were sought, as allies, both by Milan, the Pope, Germany, France, England, and Venice. Their services were

* Watteville vol. ii, p. 148. "The cantons," says he, "learned too late, "that a constitution like theirs rendered them invincible, only when they "fought for liberty, but that it was of no avail in external enterprises." An important observation, which in these times needs no comment.

† Watteville vol. ii, p. 153.

well paid, wherever they were rendered. In 1512, under the title of "the holy league" they even made themselves masters of the Duchy of Milan, but restored it soon after to Maximilian Sforza. In return they received for themselves, beside the sum of two hundred thousand ducats and an annual pension of forty thousand more, a cession of three Italian bailiages, *Lauwis*, *Locarno*, and *Valmaggio*.* Three years after Francis I of France, against whom the cantons had entered into a league with the Emperor, Spain, and the Duke of Milan, having gained possession of the Duchy by the famous battle of Marignan, and made peace with the cantons and their allies, assigned them, beside the sum of seven hundred thousand crowns, the additional bailiages of *Chiavenna*, the *Valteline*, *Mendris*, and *Lugano*. APPENZELL had been received into the confederacy at the close of the year 1513, and, having thus formed the thirteenth canton, was included in the peace with Francis.† The *Abbot* of *St. Gallen*, the city of the same name, and that of *Malhausen*, which had been received into the confederacy in 1515, were with the *Valais* and the *three leagues* of the *Grisons* comprised in this treaty.

We have now seen the completion of the number of the cantons,‡ previous to the disputes on the subject of religion.

* "The king of France," says Guicciardini, "knew that victory depended "on a reconciliation with the Swiss; because the influence of their nation "was then great; their arms had inspired fear; and it seemed they had be- "gun to govern themselves, not as mercenary soldiers, but with the care and "vigilance, which became a well ordered republic, and which was worthy of "men, brought up in the administration and management of affairs; without "permitting any levy to be made, except under their own authority. Hence "ambassadors from all Christian princes were found in Switzerland," &c. Guicciard. book xi, ch. 8.

† See the articles of this peace in Watteville vol. ii, p. 210, &c.

‡ By the xxvii article of the treaty, concluded in 1648 at Munster in Westphalia, "Basle and the other cantons are acknowledged to be INDEPEN- "DENT OF THE EMPIRE, and in no manner subject to its tribunals and judg- "ments." This was resolved in reference to a decree of the same import, made by the Emperor, Frederick II, on the 14th of May 1647, on a complaint of Basle and the other United Cantons against certain proceedings of the Imperial Chamber. Heiss hist. de l'Emp. tom. 4, p. 94.

Those soon followed the events, which have been mentioned, and begin a new epoch in the annals of the Swiss.

The history of the reformation has been so often written, that it will be needless here to enter into its details. It is well known, that the sale of indulgences, in order to supply the profusions of Leo X, roused the zeal of Luther in Germany, and of Ulric Zuingle in Switzerland. The latter was soon followed by more, and the reformation made rapid progress. From this time religious disputes continued to disturb and embarrass the cantons, till they burst out into open war. Scenes of bloodshed ensued, on which we look with disgust and horror. In the battle of Capel, between the Catholics and the Reformed, Zuingle was slain. A peace, which served as a law till 1712, was concluded soon after this battle in 1531. It acknowledged eight of the cantons as reformed, and permitted five to retain their ancient faith.

The only addition, made to the territory of Switzerland since this period, was that of the *Pays de Vaud.* It was taken from the duke of Savoy in 1536 by Berne and Fribourg, and confirmed to them afterward by a treaty. From that time the limits of Switzerland remained fixed; they neither increased, nor diminished. Bounded as it were by nature, it it has been her policy to confine her ambition and restrict her domains within the Rhine, the Rhone, the Jura, and the Alps.

These researches will be continued no farther, than to remark, that a distinction was made between associated and allied States. The former, as St. Gallen and its Abbot, Mulhausen, and Bienne, were entitled to a seat in the ordinary diets, and formed a part of the body of the cantons. The allies of the Swiss were either confederate with the whole body, or with particular republics. The leagues of the Grisons and the Valais were allies of the former description, GENEVA and Neufchatel of the latter. Geneva allied itself with Berne in 1558, and with Zurich in 1584.*.

Thus have we, in contemplating the rise of the late "Helvetic union and liberty," and in pursuing it to its full

* Watteville vol. ii, p. 215.

completion, found rational, solid, and adequate causes for this gradual freedom and confederacy, without being "compelled to assign such great events to private pique and individual revenge."* For the subject at large in a historical and political view the reader is principally referred to WATTEVILLE'S *Histoire de la Confederation Helvetique*† and to the celebrated and elaborate DEFENCE OF THE AMERICAN CONSTITUTIONS.

* See page 34 of this Miscellany.

† A history of Switzerland has also been lately written by PLANTA; but the writer has not enjoyed the satisfaction of consulting either that work, or the travels of COXE. As a substitute for the latter, he has made use of Wood's general view, &c. a work not without merit.

## ORIGINAL MEMOIRS OF BENJAMIN, COUNT OF RUMFORD,

*With some account of his writings, philosophical improvements, &c.*

"Dulce est meminisse laborum."

BIOGRAPHY has universally been considered one of the most useful studies, to which the youthful mind can be directed. This very just and general opinion is founded upon the acknowledged connexion, which exists between the mental faculties and the natural propensity of the human heart to imitate, to equal, and even to rival the characters of eminent men of ancient or modern times. To correct the aberrations of genius, and divert it from an irregular and unworthy pursuit; to reclaim the desponding spirit of neglected youth, and teach them to rise superior to the trifling obstacles, which are often obtruded on their course, should ever be the object of those, who attempt to portray and delineate the characters and conduct of men. To do this has generally been the object of biographers; but unhappily

some few exceptions exist, which materially injure the effect, this branch of literature would otherwise produce.

The natural direction, which the human mind, untutored and uninformed, would choose, is not of an evil kind; but, more honorable and more congenial to our ideas of the benevolence of Deity, it would seek the path of rectitude and goodness. But the tendency to imitation and the erroneous belief, that present good and temporary happiness are the only objects worthy our concern, leave an unfortunate occasion to many to wander from the course to eminence, which misguided man was originally designed to attain. He is therefore to hear of as few bad characters, as possible, and be continually presented to those venerable and illustrious models for imitation, which history and tradition will afford. When such are found and recommended, a slight view of the conduct and an exalted admiration of the talents and greatness of the original are not the only things to be regarded. We should scrutinize and examine the means, by which he attained such a pitch of grandeur, and ascertain whether the original genius, apparently inspired, was the cause, or whether it did not proceed from an industrious and undeviating pursuit of the same object. The solution of this question will terminate favorably for human nature, and convince us, that it is not so difficult to be eminent, as is generally imagined. The germ is commonly the same, and it is by cultivation and care only, that the plant will flourish.

The subject of these memoirs will perhaps furnish one of the most extraordinary instances of the eminence, to which a naturally strong mind, aided by an unshaken resolution to become great, will in the end conduct us.

At an earlier period, than young people usually discover their intellectual faculties, he directed his attention to objects, worthy his employment, and, looking round him, saw but few impediments in the path to the temple of fame. He watched the actions of men, while a youth, not to admire and imitate their exploits, but with a philosophic eye to penetrate beyond the exterior, and analyze the motives, the moving principle within, which directed the human machine. He

found, that this principle was not only the characteristic of man, but that it was great and powerful beyond the human comprehension; that, if man would only consider the wonderful extent of his intellectual powers, he might advance toward excellence, proportionate to his inclination. Unhappily for mankind, the world at this day presents no flattering perspective of the order and beauty, which human nature in its origin and by gradual improvement through a succession of numerous ages, was capable of producing. He saw this defect, and resolved to burst the chains of ignorance and superstition, which bound and subjugated so many of his fellow creatures, and give his mind its wished for liberty. How he has been employed and what has been his success the world will judge.

Benjamin Thompson was born at Woburn, in Massachusetts, on the 26th day of March A. D. 1753, of respectable parents. During the few first years of his infancy, he discovered no striking marks of genius; nothing, which justified a belief that he was one day to become the admiration of the world. His youthful sports however indicated a remarkable and unequalled taste. None of the common, vulgar amusements, which generally engage the attention of boys, were satisfactory to him. But, when amusement was his object, his invention and ingenuity were put in requisition, and something new and curious was generally the result. His schoolfellows could rarely assist in contriving ingenious tricks, and as seldom could they participate in his pleasures; consequently his companions at play were not numerous. No stupid insensibility ever appeared on his brow; no fixed arrangement of features ever stiffened his countenance; but, in whatever employment, if he was interested, he was all attention, all ardor; and such was the dependence of his countenance upon the state of his mind, that the minutest variation in this was depicted on the former. Such was his intense application, in whatever business he engaged, whether rural diversions, or scholastic exercises, that he devoted his whole soul, and never left any thing unfinished or incomplete.

When he had gained by the ordinary course of a common school education a knowledge of writing and reading, he commenced with eagerness the study of arithmetic and mathematics. This naturally produced, or rather discovered his inclination to study the principles of mechanics and natural philosophy; and here was opened to his expanding mind a rich, inexhaustible, and unsatiating fountain of novelties. Indeed so great was his attachment to these studies, that scarcely was any other food requisite for sustenance, and, when his attention was fixed in any investigation, he was impatient and could ill bear to be interrupted.

This taste for mathematical and philosophical inquiries is founded on the tendency of their results, and the native inclination of the human mind to investigate truth, and be gratified with its discovery. Here it may not be very unphilosophical to assert, that, wherever we find an inquisitive mind, intent on the pursuit of the above sciences, with a zeal bordering on enthusiasm, we shall find it is the constant companion of a good, honest, and benevolent heart.

His guardian, for his father died when Mr. Thompson was only two or three years of age, was desirous of confining his attention to some regular pursuit or profession, which would, after he arrived to the legal age of discretion, enable him to accumulate a handsome living, and place him upon a respectable establishment for life. For this purpose various attempts were made to reconcile, what was, through ignorance of human nature, called extravagance, to the steady and contracted employment of a merchant. Agreeably to this plan after he had lived a few months at about the age of sixteen with a physician, Dr. Hay, of Woburn, where, during the intervals of study, he amused himself with making surgical instruments, &c. which he executed in a very finished style, he was placed as clerk in a store at Salem. Here he soon discovered his aversion to that business. He employed as much of his time, as he could by any means steal from the duties of his station, to amuse himself with study and little, ingenious, mechanical recreations, and would be more frequently found with a penknife, file, and

gimblet under the counter, than with his pen and account books in the compting room. In one of his chemical experiments at Salem, for he was particularly pleased with the study of chemistry, his life was endangered by an unexpected explosion of some nitrous compound, which he had been preparing for rockets. While he was pounding in an iron mortar the ingredients, necessary for such fire works, it was supposed a particle of sand, treacherously concealed among the other matter, caused a scintillation, by which the whole suddenly exploded in his face and bosom. The burns, occasioned by such fire, are of the most malignant kind, and in a few days, in addition to a temporary loss of sight, the skin of his face and breast was taken away with the bandages. Such an apprentice, it may easily be imagined, would never answer the wishes of a merchant. But little was it thought at that day, that this apparently indolent and careless youth would in time become one of the most industrious and enterprising men in the world, and be received as the greatest favorite at the principal courts of Europe.

While he was thus imprisoned in the store at Salem, he softened the rigor of his confinement by an enthusiastic prosecution of the study of mathematics and mechanics. After he had obtained a considerable knowledge of the principles of these sciences by the scanty means within his reach, he was induced, like all other mechanics, to think he could solve that great desideratum, the perpetual motion. This he attempted by a combination of wheels and the mechanical powers, parts of which the writer has often seen, but was never able to gain any information concerning the principles, upon which it was expected to act. Such was his zeal in the execution, and such his confidence of the success of this little contrivance, that he travelled from Salem to Woburn in the night, the only time, which was afforded him, to communicate this scheme to an old schoolfellow and friend,* who from practice and study had previously been convinced of its impossibility.

* Col. Baldwin of Woburn.

Among the many occupations, to which his various mind was bent, he occasionally amused himself with engraving. He was accustomed to mark the penknives, &c. of his companions, until he acquired a facility in the use of the graver, which emboldened him to undertake the difficult task of engraving upon a copper plate. His design was original, and intended for a label for books. This little piece of workmanship, about three by five inches square, was executed with a neatness and in a style, which does honor to his taste and skill, and entitle it to a respectable place among the small works of our professional engravers.

After residing at Salem and Boston about two years, he returned to his mother in Woburn, where his intense application to study endangered his health. He was received by his acquaintance with unwelcome pity, as an unfortunate young man, who could not fix his mind on any regular employment, and would never be able to support himself, or afford any consolation to his friends. They were all deceived.

In the year 1769 or 1770, when the lectures in experimental philosophy commenced at the University in Cambridge, his friend, who was as fond, as Mr. Thompson, of philosophical experiments, obtained liberty to attend them, through the influence of some respectable gentlemen of Boston. When Mr. Thompson heard of this peculiar favor, conferred upon his schoolmate, he zealously endeavored to procure the same privilege, and his request was readily granted. This course of lectures, delivered by Professor Winthrop, was a rich intellectual feast to their inquisitive and hungry minds. Upon their return to Woburn each day on foot from the lectures, they strove by a clumsy apparatus to repeat the experiments, and often contrived new ones to illustrate principles, which were the least familiar. At this time Mr. Thompson made many experiments in mechanics, and was very much entertained with the operation and success of his attempts to gain a practical knowledge of the explosive power of gun powder. Perhaps these experiments recurred to him, in making those upon the same

subject, which he afterwards laid before the Royal Society of Great Britain.

Sometime in the year 1772 he went to Bradford to teach a school, where he lived but a few months. His next attempt at this business was at Concord on the Merrimac in New Hampshire, where he soon found it would be impossible to be useful to the world, or gratify his laudable ambition to become great. Here he became acquainted with Mrs. Rolfe, the widow of Col. Rolfe of that place, whom he afterwards married. With this lady, who was in every respect calculated to please a young and aspiring man, possessing a great estate, accompanied with refinement and education, he lived about two years, by whom he had a daughter. Pleased with parade and the beau monde, and enjoying from the goodness of nature all the personal recommendations, which attract the admiration of the world, he never appeared at public entertainments, or in fashionable circles without being respectfully noticed. In an excursion from Concord to Portsmouth, the capital of that Province, with his lady to be present at a military review or some holiday, his genteel appearance and manly, impressive address attracted the observation of many, and among others he was particularly noticed by the governor, Wentworth, who invited him to his party, and never spoke of Mr. Thompson but with delight. The civil and friendly manner, in which he had thus been treated by the Governor, was not mere etiquette, as was sufficiently manifested a little time afterwards, by having the offer of a Major's commission. This mark of esteem and confidence was peculiarly gratifying to Mr. Thompson, as he possessed a genius and taste for military operations.

The pleasant and happy days, he passed at Concord, were insufficient to lull his natural passion to engage in the active scenes of useful life. Although he enjoyed as much, as any man, the amusements of a country town; although he was susceptible of the comforts of retirement and a peaceful fireside; and although with his wife, who was affectionately attached to him, he might live an honorable and independent gentleman, he laudably resolved not to sacrifice his bright tal-

sists to the monotonous occupations of domestic life. The world had charms for him, and his ambitious views would never suffer him to relinquish the idea of enjoying them. This ambition was not merely to engage in brilliant scenes of dissipation, but to rise in the estimation of mankind by his usefulness, and call forth that applause, which springs from public love.

Mr. Thompson was perhaps, for so young a man, too much attached to greatness and splendor; and with a genius, which never suffered him to stop short of the object of his pursuit, and with a mind susceptible of impressions from every quarter, he could not fix his attention, according to the cool dictates of common prudence, upon any uniform line of conduct. From this cause alone a want of regularity in his behaviour, impressions unfavorable to his character as a patriot, were made upon the minds of his acquaintance at Concord. The whig party, as it was then called, in the midst of their zeal for the American cause, were too apt to construe indifference into a determined attachment to the British interest, and therefore we need not wonder that Major Thompson had enemies; indeed he had many. These suspicions at first were cautiously concealed, but finally burst upon his peaceful retirement, and embittered his domestic happiness; and to ease the minds of the people, and to relieve the fearful apprehensions, entertained by his friends, he thought it most adviseable to return to his mother at Woburn in November 1774.

Having been thus driven from his wife, he lived with his mother a few months at his native spot, where he spent the most of his time in reading, and his favorite amusement, philosophical experiments. Here too the prejudices of the people, warmly engaged in opposition to the English, denied him that peace and rest, to which his impartiality entitled him. He wished for some employment, in which he might exercise the military talents, with which nature had endowed him; and the suspicions of all, except a few friends, that he was inimical to the American interest destroyed all hopes of promotion. He possessed the courage, ingenuity, and address

of an accomplished general, and with a confidence, peculiar to himself, he could ill brook the neglect, he so unjustly suffered.

Popular opinion is easily converted into belief, and this belief by trivial circumstances becomes truth in the minds of the ignorant and unthinking. Mr. Thompson occasionally went to Boston during his residence at Woburn to examine and accustom himself to the military life. In the winter of 1774 or 1775 he remained in Boston a few weeks, where he was made acquainted with, and was noticed by many people, who were perhaps secretly attached to the British cause, and particularly by General Gage. This connexion, which involved disagreeable consequences, unthought of by Major Thompson, soon made itself known among his enemies at Woburn and that neighbourhood, and no other proof was necessary to convince their prejudiced minds, that he was a tory. In consequence of this inveterate hatred to tories, his conduct was thoroughly investigated by a Court of Enquiry at Woburn in the spring of 1775, where the erroneous opinion of his adversaries was sufficiently shown by the result. He was honorably acquitted of any dangerous or even improper conduct. This determination of his judges purified him in the sight of his opponents, and relieved him from a thousand mortifying embarrassments.

At the commencement of hostilities between the King's troops and the Americans in April 1775, Major Thompson being then at leisure, and not believing it prudent to return to his domestic connexions at Concord, accompanied his friend to the camp at Cambridge, and appeared particularly interested in the martial manœuvres of our army. His friend was believed to be a staunch advocate for the rights of the American people, and Major Thompson was safe from persecution or ungenerous surmises. Here he amused himself with the various occurrences in the camp, and occasionally indulged his inclination for shooting. He also studied military tactics and the art of fortification, which were his usual recreations; for his amusements were always of the manly, athletic, or useful kind.

When the American troops took possession of the College as barracks, and the students retired to Concord in Massachusetts, Major Thompson industriously employed himself with others in removing the books of the College library and the philosophical apparatus from the dangers, which surrounded them.

After passing a few months amidst the varying scenes of a busy camp, and witnessing the noble exploits of the Americans on the different lines, and supposing, that from the probable effect his past conduct had produced upon those, who could make appointments, he should never be able to participate in the exquisite enjoyment of patriotism struggling with oppression, and when too it was uncertain, on which side victory would remain, he left the Americans to seek that patronage and shelter in another country, which was refused him here. This step he made for pursuits very different from those, which have been imputed to him. In October 1775 he went to Newport in Rhode Island, where he embarked on board a vessel, whence he sailed to Boston harbor, and in January following he left the American shores for England.

From this general view of the conduct of Major Thompson, and his manner of leaving America, some may have received unfavorable impressions of his character. But he had never made politics his study, and never perhaps seriously considered the origin and progress of the contest; and, if he had sought for employment against his countrymen, he had sufficient opportunities of being gratified. But he wished not to build his fame upon his exploits and dexterity in warlike achievements. He wished not to sacrifice his countrymen, that he might thereby become the hero of the British arms. But believing, that the benevolent plans, which he has since adopted, could never be executed but under the fostering hand of well directed power, he sought a field for the exercise of his goodness and ingenuity, where they could be executed, and where there was the most obvious demand. In doing this success has attended his steps, and he has erected in the bosom of every poor man a temple to gratitude, which will endure as long, as benevolence and charity shall be considered christian virtues. [*To be continued.*]

## COMPARISON OF THE ANCIENTS AND MODERNS.

"Cedite Græci et Romani."

IT is fashionable to declaim against the times, in which we live. Ignorance in some, in others envy creates this calumny against contemporaries. Many in this age, ignorant of the relative merit of ancients and moderns, allow the latter to *partake* only those excellencies, which the former possessed in perfection. But such an opinion often springs from envy. If a person has a successful rival, it is a convenient mode of lessening his reputation, by contrasting it with a character from antiquity, dressed in all the imaginary perfections of romance. On the contrary, if this person be one of the most conspicuous of his day, it is easy to increase the distance between him and the commonalty, by representing them the unworthy offspring of great ancestors. Thus have the ancients been exalted to a degree of greatness superior to humanity. We look with more admiration on a wild, than on a tamed animal; so we prefer the rudeness of ancient to the refinement of modern times. Belief in this pretended, surprising superiority of the ancients by cramping ambition will prevent exertion and eventually make us, what we are represented, their *inferiors*. On this account it seems proper to examine the subject; if we are so degenerate, let us submissively deplore our imbecility; if not, let us rank ourselves equal by nature, superior by acquirements.

I. We are not inferior to the ancients in the natural powers of the mind.

The faculties of the mind depend on the proper organization of the body; for when there is a material defect in the one, there is in the other. Upon this principle there can be no degeneracy in the powers of the mind, unless there be one in those of the body. But the only causes of animal degeneracy, change of climate, or commixture with other species, affect not man; as he flourishes under every latitude,

and mixes with no other race. Therefore his bodily and mental faculties are unalterable. As the origin of all knowledge is from sense, our sensitive knowledge must be equal to that of the ancients; since no person can refuse what is offered by the senses, and the superiority of one person's conception to another's in this way is owing to the different acuteness of the senses, and the different acuteness of the senses is owing either to a natural deficiency in the texture of the nerves, or to the depredations of disease. But, though one individual may be inferior to another from one or both of these causes; yet no *race* of men can degenerate by the *first cause*, since the invariable operations of nature would prevent it; nor by the *second*, since experience contradicts it. Hence it appears, that our faculties for obtaining knowledge are equal to those of the ancients. And it will appear

II. That we have made superior improvement of them.

The state of society among the ancients was vastly inferior to that of the present day. They were destitute of the first principles of civility, virtue, humanity, and religion. It is necessary to subordination, that men in authority maintain the dignity of their stations by proper regard to those external appearances, which strike awe on the vulgar; for a large part of mankind are governed more by appearance, than reflection. But the great men of the ancients mixed promiscuously with the lower classes, performed the most menial services, and thus lessened the veneration, which they should command. When obedience was necessary, they were obliged to extort it by the severest punishments; all which severity is *now* prevented by regard to appearances. Read the history of the ancients, and, if you are not marble, weep at their inhumanity; if not destitute of shame, blush at their low ideas of virtue and religion. For one Pelopidas we find a thousand Syllas, for one Cato a thousand Caligulas, for one Socrates a thousand Zenos. Is that virtue, which banishes affection from the human heart; which teaches parents to rejoice at the destruction of their children; and children to fear, but not love their parents; which discards feeling from the old and modesty from the young; which

cherishes implacable enmity and revenge, and stifles the first emotions of sympathy and pity? If not, the ancients are hardly worthy to be called men. What was their religion? It was full of inconsistency; or rather they had no religion. We have a religion founded on the eternal basis of God himself.

In *Medicine* the superiority of the moderns is indisputable. Since the late discovery of the circulation of the blood, electricity and the observations of anatomists and physicians have thrown great light on this *formerly* very obscure subject. Medicine has now become a science, and we are no longer deceived by the vagaries of chance and imposition. The ancients were governed by oracular declarations, and the equally delusory expedients of quackery; but the moderns are guided by correct theory and useful experience.

The writings of Burlemaqui, Montesquieu, Puffendorf, Grotius, Barbeyrac and numerous others have elucidated the law of nature, and established it on a permanent foundation. In *civil law* our superiority cannot be doubted. The progress of refinement has rendered the diffusion of justice more easy and equal, than formerly; and long experience has enabled us to correct many errors in jurisprudence. The civil codes of the ancients, on account of their want of the art of printing, were entirely concealed from the commonalty.

Much the greater part of mankind were governed in point of natural and civil rights by the opinion of the learned; the most arbitrary of all tyranny. Modesty and humanity shudder at the laws of Draco and Lycurgus; nor are those of Solon exempt from censure. Of the twelve tables we know nothing. What were Justinian's laws? They were fit to govern the savages, he governed; they were fit for the barbarity of the dark ages. When we see the striking contrast between them and the equitable laws of modern nations, we cannot but rejoice that justice sheds her benign influence on the earth.

In *politics* our superiority is likewise evident; since this, like every other science, is brought to perfection by the united improvement of experience and ability. The object of

politics ought to be the preservation and extension of national happiness and safety. To effect this it is necessary to preserve an equipoise of power between separate nations, and the different branches of government in the same nation. The ancients preserved this balance between communities; the moderns between extensive and opulent nations, spread over the whole world. To this end we have added many larger as well, as smaller springs and wheels to the immense machine of government, in order to render its motions regular and lasting; which requires more mental strength, than the experience of the ancients would allow.

The *Art Military* among the ancients was in a low state; all was carried by corporeal strength. Victories were dearly gained. The treatment, which the conquered met, will prove whether the ancients were wise, whether they were humane. The late invention of gun powder has greatly improved this art, and the skill of modern generals has brought it to perfection. Though war is at present less bloody, than formerly, yet the design of it is as perfectly answered; for the object of war is not butchery, but to shew the superior strength of one nation to another in revenge of injuries; and though the method of doing it be ever so mild, if it be universally agreed on, it is as effectual, as one more violent. Let the fame of Philip, Alexander, Marius, Pompey, and Cæsar bow, like the sheaves of Joseph's brothers, to the superior greatness of Parma, Turenne, Saxe, Eugene, Marlborough, and Frederic.

The ancients, ignorant of the polarity of the magnet, had never traversed the "watry waste;" built no ships of magnitude, and never contested the empire of the ocean. They have no claims to commercial or naval preeminence. What are the petty contentions of gallies to the grand engagements of combined fleets? What are Cymon and Alcibiades to Blake, Van Tromp, Roke, Ruyter, and Suffrien?

If we judge of the science of a nation, as of its wealth, not by the quantity, a few individuals hold, but by its general diffusion, our superiority to the ancients in this respect is astonishing. And if, on the contrary, we estimate the science

of an age, by that of the learned few, our superiority is equally great; for learned moderns have extended and improved all the knowledge of the ancients, besides adding many important discoveries.

In *mathematics* the knowledge of the ancients was limited. In *philosophy* it could not be great, since *this* is perfected by the progressive improvement of experiment. Of *astronomy* they had, comparatively speaking, no knowledge, since error was the soul of their systems; far from being acquainted with the heavens, they knew but little of the earth. Even Ptolemy, the greatest geographer of antiquity, gives account of but a small part of the now known world; yet many of his descriptions are erroneous, and discover ignorance of the proper situation of the earth. Now scarce a river is unnavigated, a valley or a mountain undescribed. So far were the ancients from respecting *science*, the protection of the rich was necessary to preserve it from death and the outrage of the populace; now science finds a Mæcenas in every peasant. In *natural history* they were tolerably well versed, but Mr. Buffon has surpassed Aristotle, the greatest, ancient naturalist.

Some are of opinion, that the *fine arts* were formerly in a more perfect state, than at present. But how is it possible to judge of ancient music? The declarations of historians are not valid enough to give authenticity to any opinion in its favor. Then is it not laughable to hear people speak in rapture of music, which they never heard? Of antient painting and sculpture we have no remains, uninjured by time. If any did survive, it would be difficult to determine the relative merit between them and modern paintings; because paints, when well mixed and preserved, grow more beautiful with age; as air has a power of smoothing that roughness, which disfigures new productions. Thus old paintings appear more beautiful, than new, though inferior in design and execution.

We yield them the palm in *poetry*. This advantage they possess by priority of birth; as the first poets had the first opportunity of plucking from the garden of nature the fairest flowers to deck the bosoms of their muse. But, as the fine arts improve with the progress of refinement; and,

as we are more refined, than the ancients, it is reasonable to conclude, that the fine arts are at present in a more improved state.

*Utility of researches into the principles of ancient chronology in order to obviate the objection of Bolingbroke and others against the historic veracity of the Jewish scriptures on account of pretended errors in their chronology, and thereby to ascertain the meaning of various passages, now subject to confusion. Written by an eminent chronologer in Europe.*

NO regular and connected history of profane events having been transmitted to modern ages in regard to those times, with which Jewish history is principally concerned, several learned authors, such as Scaliger, Calvisius, Petavius, Usher, Vignoles, Prideaux, and Jackson have endeavored to collect and put together in right, chronologic order such scattered historic remains of the times in question, as have by good fortune been preserved, in which they have often all improved upon each other. Dr. Blair in his Tables of chronology has adopted the best of those systems, which preceding writers had produced; and probably he himself as well, as the public in general, may have thought, that the subject was not capable of farther improvement. But, notwithstanding the reputation, which those several writers have justly acquired by correcting in their turns many errors of their predecessors; yet, I fear, it will be found, that the best of them have still left several errors subsisting, which produce many incoherencies with the Jewish scriptures, and consequently raise many doubts in the minds of accurate readers. Hence in fact some of the friends of those original memorials of the antiquities of mankind have been inclined to suspect, and some of their enemies actually to affirm, that the whole chronology of those ages, both Jewish and profane, is no better, than an inexplicable piece of confusion, notwithstanding all

the learned labors, hitherto bestowed upon it.* That such an accusation is not totally destitute of foundation will certainly appear even from a transient view of a few of the disagreements of the best chronologers with each other, and at the same time with the Jewish scriptures. Still a doubt presents itself, whether this apparent confusion and even contradiction have not arisen from those very labors themselves, both in number and abstruseness, which were intended to remove such objections, rather than from any real confusion in the subject itself; for when many errors have been made by preceding writers of reputation, it requires many words and much intricacy of reasoning to detect and remove them; and, unless such errors be displayed in a satisfactory manner, the authority of great names, when of a different opinion, lies heavy upon the recommendation of truth itself, if thus more new, than established error. We have seen almost every method applied, which human genius could suggest. By some learned men considerable assistance has been derived from a more critical knowledge of the Hebrew language; by others from a comparison of ancient translations with the original Hebrew, and with each other; by some great light has been thrown on phrases from the sense of words and other oriental and still living languages; by others ancient manners have been investigated from the remains of them, still preserved in eastern countries; by some the most distant regions have been explored, in order to know from inspection those natural productions themselves, of which in scripture we only knew the names before; and another great undertaking now almost complete will soon point out what erroneous readings

* Most certain it is, that the history and chronology of the ages, that follow the beginning of the æra of Olympiads, are as confused and uncertain, as those, which immediately precede this æra. I have somewhere read, perhaps in the works of St. Jerom, that this father justifies the opinion of those, who think it impossible to fix any certain chronology on that of the Bible. We are indeed more correct, and come nearer the truth, than the Jews, because we make use of profane chronology to help us; but this itself is so modern, so broken, and so precarious, that its help does not reach to the greatest part of that time, to which sacred chronology extends, so that when it begins to help, it begins to perplex us too. *Bolingbroke Let. III. on study of Hist.*

can be removed, which have arisen from the negligence of ten centuries; but how many more errors of more ancient date may be still left subsisting, of which no traces can ever be discovered. This circumstance ought at least to induce us to omit no means within our power to understand rightly such passages, as remain exempt from error in words, but on which nevertheles an error in sense may have been fixed by the ill founded conjectures of expositors; and the right order of profane events will often assist in ascertaining this right sense, by determining the real historic action, to which the words allude. Errors in chronology therefore are not merely speculative errors, but very materially affect the meaning of whole sentences; nay, sometimes have had the effect to condemn a whole book of the Jewish canon, as being not authentic. Accordingly several learned men have rejected the book of Judith, and doubted concerning that of Tobit, principally on account of erroneous dates, which commentators have pretended to discover in them; while St. Jerom on the contrary, in order that he might retain the book of Judith, has rejected and altered the dates; but, if it should appear from the result of these researches, that in case the dates of the best historians be rightly put together below in later times, an unsought for and unexpected consequence will arise, namely, that such coincidences will be produced higher up in more early ages, as will prove the dates in both the abovementioned books to be perfectly consistent with profane chronology; hereby that very circumstance, which is now made the chief proof against their authenticity, will turn out to be a solid proof in their favor. In many other places through the sceptical misrepresentations of some and the ill founded criticisms of others, the Holy Scriptures have been condemned for errors not their own; many persons have been ready to extend to the chronology of the whole this pretence concerning errors of date in particular places; and several have been as ready to join with Bolingbroke in passing condemnation upon the veracity of the scripture history, on account of such pretended errors in its chronology. In no case perhaps has been the poet's observation

*crescit eundo* more truly verified; therefore in no case can it be more satisfactory to find solid reasons to stop this progress in the very outset and first premises. But, even if sceptics and infidels did not draw such unwarrantable consequences from the present discordant state of chronology; yet, when the dates of events, fixed by indubitable principles of astronomy as well, as by other sufficient proofs, are moved sometimes upward, and sometimes downward at the mere will and pleasure of every commentator in order to suit his own fanciful interpretation of prophecies of dubious senses; then friends themselves to the Jewish scriptures cannot but take offence at such misplaced zeal, as tends to injure the cause of truth and religion, which it was meant to serve; and even the most candid readers will then be apt to remember the objection of Censorinus, that such disagreements become a proof of some degree of uncertainty,* when perhaps originally there was no room for any doubt whatever. To remove then all objections of this kind, raised by a few mistakes, which have dropped inconsiderately from the pens of such approved authors, as Petavius, Usher, Prideaux, and others, can neither be in itself an incurious subject, and will even become highly useful, if it shall tend to explain and reconcile any passages of scripture, now involved in doubt and disputation; neither can it be any way injurious to the memory of those learned writers, but will rather justify the solidity of the chief part of their chronology, by clearing away all difficulties concerning some particular parts, which they had worked up in a less judicious manner, than the rest, while they were intent upon correcting the errors of their predecessors; and which, although amounting only to a few years, will yet be found attended with more important consequences, than might have been expected, by deranging the order of events in other places, and by giving rise to monstrous suppositions in order to reconcile them with profane history. Neither is it to the scripture chronology of these authors, that such defects are so much to be imputed, as to their pro-

* Ipsa dissentio incertitudinem declarat.

fane chronology of the times connected with the former; and it is by correction of the latter, that the former is chiefly to be corrected likewise; for until some more fixed and indubitable standard of profane chronology shall be established, it is impossible to judge how far the dates in scripture do or do not accord to truth; but, when such an accurate rule shall be formed, we shall then be capable to form a trial of the accuracy of the dates, found in the Jewish scriptures. How then can any reader of these scriptures act at present? Shall a German place implicit confidence in the system of profane chronology, formed by Calvisius; a Frenchman in that of Petavius, an Englishman in Usher and Prideaux; and every one in such, as has been compiled by some eminent native of his own country? Or, if these be all found to disagree, must each reader be obliged to study the voluminous and abstruse, chronologic works of each compiler in order to form a judgment, to which of them he ought to give the preference? Neither perhaps will such a tedious task be ever attended with the desired success; for readers will be too often misled by the plausible arguments, which each writer produces in confirmation of his own system; but, if they should even discover the fallacy of those proofs, they will be nothing better enabled to correct them; for any error in one place is commonly communicated to many others, both above and below; so that nothing but a very comprehensive view of the whole chain from first to last will be sufficient to discover, where the error began; and consequently how it may be entirely removed, and not merely shifted to some other place. Hence most persons finish their laborious studies on this subject with the dissatisfaction of finding almost equal difficulties in every system, hitherto presented, and almost equally good demonstrations in favor of each; they join therefore with Bolingbroke in concluding, that profane chronology itself is so broken, so precarious, that, when it begins to help, it begins to perplex us too, instead of enabling us with accuracy to try and ascertain the chronology of scripture. In this situation of things a diligent reader of the holy scriptures will doubtless be glad to find

some guide, who has trodden this whole mazy and perplexed path already; in the course of which he discovered some truths, which either had not occurred to any inquirers before, or had been as soon neglected, as perceived, without being turned to any profit; and yet a proper application of these will remove the discordances, introduced by others, and prove, that no chronologer has been without his errors, that sometimes one is right, and sometimes another, and sometimes not any one.

Such then being the present state of chronology both Jewish and profane; such being the ill effects and unfavorable conclusions, derived from its discordances as well, as the good effects, which may be expected from reconciling and removing them; some persons may nevertheless be inclined to doubt whether it be possible, after so many learned folios on this subject, to discover any thing new; and others to question, how it could be possible for so many learned writers to have overlooked any obvious truths, and disagreed so much with each other, unless there were some inveterate errors in the very principles of the science itself, which no human attention and accuracy could remove. To the former it is sufficient to observe, that it is no uncommon thing for men, even learned men, blindly to follow each other; so that any error, once made, and often recognized for truth, becomes sanctified by authority, and will seldom fail to find some friends ready to distort many quotations from ancient authors in its defence. The abstruse disquisitions, which Scaliger, Petavius, and others introduced into chronology, by adding astronomical proofs to historical, have been another cause of concealing their errors from the public, and obstructing improvements in the science; for such learned inquiries have made some suppose, there could be no errors intermixed, and prevented others from examining, whether there were or not. Many have been silenced by great names; and the greater part of readers have supposed, that chronology was buried under difficulties by mountains, piled upon mountains. In regard to the second

question, although Bolingbroke and most others perhaps seem inclined to think, that there are such defects in the very principles of the science, as render it impossible to be brought to perfection, on account of our not having sufficiently clear and accurate information concerning dates and events, transmitted to us by the ancients; yet these researches will rather tend to show, that the fault is in ourselves, and not in the ancients; that modern chronologers have not put together the dates, which have been transmitted, in a consistent manner; that they have mistaken the sense of several passages in Greek and Roman authors as well, as in the Jewish scriptures, and reasoned inconclusively from others; that they have built their several systems too often upon mere conjecture, and defended favorite suppositions with more ingenuity, than fidelity; that they have sometimes displayed an over officious zeal for supposed senses in scripture in opposition to the plain meaning of profane authors; and at other times have adhered to the systematic errors of the ancient, Jewish, and Christian chronologers, Josephus, Africanus, Eusebius, and Syncellus. Although these writers neither agree with profane authors, with one another, with scripture, nor even with themselves; upon the whole, that the censures, passed by chronologers upon ancient, profane historians, together with those of sceptics against the Jewish scriptures, will be found in both cases always founded in some error of their own, either in point of reasoning, or of fact, or of the sense, to which they have tied down the words of an ancient quotation, which is just as well capable of some other and more consistent meaning. Had it not been for these impediments, the assistance, which, as Bolingbroke observed, scripture chronology has already received from profane, might have been carried much farther, than it has. Squire in his defence of the Greek chronology against Sir Isaac Newton has justly concluded, that, although there might be errors in it, yet they did not amount to any such, as Sir Isaac pretended, before the commencement of the Olympiads. The ancients have left us sufficient materials to adjust all the prin-

cipal events without any error of more, than a single year; and perhaps not even of that after the commencement of the three celebrated æras, that of the Olympiads, the foundation of Rome, and the Chaldean æra, called the æra of Nabonassar, and commonly but improperly known by the name of Ptolemy's canon; which three æras commence within thirty years of each other, and include the most interesting period of the Jewish history; yet it will at the same time become a vindication of the Jewish likewise; for, when an accurate standard of the former shall be thus established, the latter will be found to agree with it.

## A BRIEF CHARACTER OF THE LOW COUNTRIES UNDER THE STATES;

*Being three weeks' observations of the virtues and vices of the inhabitants.*

In presenting to the public the following little tract we feel, that we are affording pleasure to the literary virtuoso.

Of the biography of the author we have not found a line. He has left a monument in his works. The only inscription, they bare, is his name, "Owen Felltham." He was a child of genius, and, when we have traced his lineage so high, it is unnecessary to search through the worm eaten escutcheons of the herald's office for another line of ancestry. He lived in the time of Charles I, Cromwell, and Charles II; and hated the round heads as zealously, as Johnson.

His "Resolves" run through eight impressions in his lifetime; and it is not extravagant praise to say, they merited so general attention. Felltham seems to have been the scholar of Shakespeare and Bacon; and, if he does not follow them with equal steps, he never loses sight of his masters. Though he lived to the time of Dryden, he never loses the striking stamp of a more bold and rude age.

The following work was written in his youth for amusement rather, than from spleen. He ranked it with his puerilia, and considered it too light for a prudential man to publish. We rejoice however, that the knavery of a bookseller induced his friend to give us a correct edition. It is invaluable, as a picture of the nation, it describes, and as a specimen of

the style of the age, in which it was written. We have suppressed some of the rude jokes, which in our age would receive a harder name, than *levities*. Delicacy might have expunged more, but in taking away the characteristics of his time, we deprive the sketch of its chief value, and in allowing it but the refinement, we may reduce it to the insipidity of modern travels.

Nat æria semper.

THEY are a general sea land; the great bog of Europe. There is not such another marsh in the world, that's flat. They are an universal quagmire epitomized, *a green cheese in pickle*. There is in them an equilibrium of mud and water. A strong earthquake would shake them into a chaos, from which the successive force of the sun rather, than creation, hath a little emended them.

One says, it affords the people one commodity beyond all other regions. If they die in perdition, they are so low, that they have a shorter cut to hell, than the rest of their neighbors. And for this cause perhaps all *strange religions* throng thither, as naturally inclining toward the centre. Besides, their riches show them to be of Pluto's region; and you all know what part that was, which the poets of old did assign him. Here is Styx, Acheron, Cocytus, and the rest of those muddy streams, that have made matter for the fablers. Almost every one is a *Charon* here; and, if you have but a *naulum* to give, you cannot want or boat or pilot. To confirm all, let but some of our *Separatists* be asked, and they shall swear, that the *Elysian fields* are there.

It is an excellent country for a despairing lover; for every corner affords him *willow* to make a garland of. But, if justice doom him to hang on any other tree, he may in spite of the sentence live long and confident. If he had rather quench his spirits, than suffocate them; rather choose to feed lobsters, than crows; it is but leaping from his window, and he lights in a river or a sea. If none of these cure him, keep but a winter in a house without a stove, and that will cool him.

The soil is all fat, though wanting the color to show it; for indeed it is the buttock of the world, full of veins and

blood; but no bones in it. Had St. Stephen been condemned to suffer here, he might have been alive at this day; for, unless it be in their paved cities, gold is a great deal more plentiful, than stones.

It is a singular place to fat monkies in. There are spiders as big, as shrimps; and, I think, as many; their gardens, being moist, abound with these. No creatures; for sure they were bred, not made. Were they but as venomous, as rank, to gather herbs were to hazard martyrdom. They are so large, that you would almost believe, the Hesperides were here, and these the dragons, that did guard them.

You may travel the country, though you have no guide; for you cannot balk your road without the danger of drowning. There is not there any use of an harbinger. Whersoever men go, the way is made before them. Had they cities large, as their walls, Rome would be esteemed a bauble. Twenty miles in length is nothing for a waggon to be hurried on one of them; where, if your foreman be sober, you may travel in safety; otherwise you must have stronger faith, than Peter had, else you sink immediately. A starting horse endangers you to two deaths at once; breaking of your neck and drowning.

If your way be not thus, it hangs in the water; and at the approach of your waggon shall shake, as if it were ague strucken. Duke of Alva's taxing of the tenth penny frighted it into a palsey, which all the mountebanks, they have bred since, could never tell how to cure.

'Tis a green sod in water, where if the *German eagle* dare to bathe himself, he is glad again to perch, that he may dry his wings.

Their ordinary packhorses are all of wood, carry their bridles in their tails, and their burdens in their bellies. A strong tyde and a stiff gale are the spurs, that make them speedy. When they travel, they touch no ground; when they stand still, they ride, and are never in danger, but when they drink up too much of their way.

They dress their meat in *aqua cælesti*; for it springs not, as ours, from the earth, but comes to them, as *manna* to the Israelites, falling from heaven. This they keep under ground, till it stinks, and then they pump it out again for use. So when you wash your face with one hand, you had need hold your nose with the other; for, though it be not a cordial, it is certainly a strong water.

The elements are here at variance, the subtile oversweying the grosser; the fire consumes the earth, and the air the water. They burn turfs, and drien their grounds with windmills, as if the cholic were a remedy for the stone; and they would prove against philosophy the world's conflagration to be natural, even showing thereby, that the very element of earth is combustible.

The land, that they have, they keep as neatly, as a courtier does his beard. They have a method in mowing. It is so interveined with waters and rivers, that it is impossible to make a *common* among them. Even the *Brownists* are here at a stand, only they hold their pride in wrangling for that, which they never will find. Our justices would be much at ease, although our English poor were still among them; for whatsoever they do, they can break no hedges. Sure had the wise men of *Gotham* lived here, they would have studied some other death for their *cuckoe*.

The *ditches* they frame, as they list, and distinguish them into nooks, as my lord mayor's cook doth his custards. Cleanse them they often do; but it is, as physicians give their potions, more to catch the fish, than cast the mud out.

Though their country be the main land, yet every house stands on an island; and that, though a boor dwell in it, looks as snug, as a lady, that hath newly lockt up her colors, and laid by her irons. A gallant, masquing suit sits not more completely, than a coat of thatch, though of many years wearing.

If it stand dry, it is embraced by vines, as if it were against the nature of a Dutchman not to have Bacchus his neighbor. If you find it lower seated, it is only a close ar-

bor in a plump of willows and alders; pleasant enough, while the dog days last, but those past once, you must practise wading, or be prisoner until the next spring. Only a hard frost, with the help of a sledge, may release you. The bridge to the house is an outlandish plank, with a box of stones to poise it withal. When the master is over, this stands drawn, and then he is in his castle.

It is sure his fear, which renders him suspicious. That he may therefore certainly see, who enters, you shall ever find his window made over his door. But perhaps that is to shew you his pedigree; for, though his ancestors were never known, their arms are there, which in spite of heraldry shall bear their atchievment with a helmet for a baron at least. Marry, the field perhaps shall be charged with three baskets to shew of what trade his father was. Escutcheons too are as plentiful, as gentry is scarce, as every man is his own herald.

When you are entered the house, the first thing you encounter is a looking glass; no question but a true emblem of politic hospitality; for, though it reflects yourself in your own figure, 'tis yet no longer, than while you are there before it; when you are once gone, it flatters the next comer, without the least remembrance, that you e're were there.

The next are the vessels of the house, marshalled about the room like watchmen, all as neat, as if you were in a citizen's wife's cabinet; for, unless it be themselves, they let none of God's creatures lose any thing of their native beauty.

Their houses, especially in their cities, are the best eye beauties of their country. For cost and sight they far exceed our English; but they want their magnificence. Their lining is yet more rich, than their outside; not in hangings, but pictures, which even the poorest are there furnished with. Not a cobler but has his toys for ornament. Were the knacks of all their houses set together, there would not be such another Bartholomew Fair in Europe.

Their artists, for these are as rare, as thoughs, can paint you a fat hen in her feathers. And, if you want the lan-

guage, you may learn a great deal of Dutch by their signs; for what they are, they write under them. So by this device they hang up more honesty, than they keep.

Coaches are as rare, as comets; and those that live loosely need not fear one punishment, which often vexes such with us. They may be sure, though they be discovered, they shall not be *carted*. Their merchandize is drawn through the streets on sledges, as we drag traitors on hurdles to execution.

Their rooms are but several sand boxes; if so, you must either go out to spit, or blush when you see the mat brought.

Their beds are no other, than land cabins, high enough to need a ladder or stairs. Up once, and you are walled in with wainscot. This is good discretion to avoid the trouble of making your will every night; for once falling out else would break your neck perfectly. But, if you die in it, this comfort you shall leave your friends, that you die in clean linen.

Whatsoever their estates be, their houses must be fair. Therefore from Amsterdam they have banished sea coal, lest it soil their buildings, of which the statlier sort are sometimes sententious, and in the front carry some conceit of the owner. As to give you a taste in these;

ChrIstVs aDIVtor mEVs;
Hoc abdicato perenne quæro;
HIC MeDIo tVtIVs itVr.

Every door seems studded with diamonds. The nails and hinges hold a constant brightness, as if the rust there were not a quality incidental to iron. Their houses they keep cleaner, than their bodies; their bodies, than their souls. Go to one, you shall find the andirons shut up in net work; at a second, the warming pan muffled in Italian cut work; at a third, the sconce clad in cambrick, and, like a crown, advanced in the middle of the house; for the woman there is the head of the husband, so takes the horn to her own charge.

The people are generally boorish, yet none but may be bred to a statesman, they having all this gift, not to be so nice

conscienced, but that they can turn out religion to let in policy.

Their country is the God, they worship; war is their heaven; peace is their hell; and the Spaniard is the devil, they hate. Custom is their law, and their will reason.

Their spirits are generated from the English beer, and that makes them headstrong. Their bodies are built of pickled herring, and they render them testy. These with a little butter, onions, and Holland cheese, are the ingredients of an ordinary Dutchman, which a voyage to the East Indies, with the heat of the equinoctial, consolidates.

*To be continued.*

## ADVICE TO A STUDENT OF HARVARD UNIVERSITY IN A SERIES OF LETTERS.

*LETTER IV.*

DEAR FRIEND,

IN my last I urged on you the diligent improvement of time. I did not then advise you on what studies to employ it. This subject was reserved for the present letter.

On this topic you have doubtless heard a variety of contradictory opinions.

Some recommend, that your attention should be principally devoted to authors from the library, distinct from those, which are appointed for your daily studies. They estimate your scholarship by the number of volumes, through which you pass, without considering the plan, you pursue, the authors, you read, or the manner, in which you consult them.

This mode of study does not however come recommended by the best authority. It is for the most part proposed by superficial scholars; and you will invariably find them, who pursue it, but smatterers in science.

Others consider it important to devote their principal attention to the abstruse sciences. They regard the Belleslet-

tres, as adapted rather to amuse, than to improve the mind. They therefore urge you, as you would most effectually cultivate and strengthen your mental powers, to be intent most on metaphysical and mathematical investigations.

But a more frequent opinion is, that pursuits of this kind are of trivial consequence; nay, that they even obstruct the advancement of the mind in more useful studies. Hence you are confidently advised by some to neglect them altogether.

Many are the prejudices, entertained by those, who are not acquainted with them, against the learned languages. They tell you that it is unreasonable to spend so large a portion of early life, as is commonly employed, in understanding them; as they are not living languages, and as their most interesting works have been long since translated into our vernacular tongue.

It is the recommendation of others, that, in our literary pursuits, we should follow the bent of genius. Such will direct you to attend to those studies only, for which you are conscious of possessing a taste.

Notwithstanding the plausible arguments, on which these opinions are founded, I am not ready to relinquish the belief, that the mode of study, prescribed at the University, is by far the best. It is intended to furnish the students with the elementary principles of the various liberal arts and sciences. It is happily calculated to fix these principles deeply in the mind; and the authors, selected for this purpose, are for the most part the best extant. It is not formed with the expectation, that ever so close attention to it will render you a complete scholar. The early age, at which you enter College, the easy terms of admission, and the short period of your academical course forbid such a presumption. Within a term so limited you can at best lay a foundation for future eminence in literature.

To proceed therefore to general reading, before the plan, here recommended, is pursued, is to erect a superstructure without a foundation. Your design will of course be frustrated.

Instead of indiscriminate perusal of books from the library, let your first object be to perfect yourself in the various branches of study, enjoined as a task. These will furnish you with all the preliminary qualifications to read to advantage. Without this prerequisite, you will be likely to peruse authors with no definite plan. You may read much; and digest but little. I have known several, who, while diligently pursuing this unclassic mode of study, have treasured much learned lumber in their heads; but have not converted it to profit.

The indolent will reply, that the close attention to College exercises, here recommended, would wholly deprive them of benefit from the library. Such will not be likely to obtain advantage from it, whatever exemption they claim from recitations and lectures. But from your industrious habits I am convinced, that you can easily acquit yourself well before your instructers, and find a reasonable portion of time for other pursuits.

Such leisure you cannot, in my opinion, better employ, than by consulting authors, which treat on the subjects, you have been last studying. This will tend not only to imprint on your memory what you have acquired, but also to enlarge your acquaintance with the subject. You will be better prepared to prosecute such studies, than to engage in others, foreign from what you have been pursuing.

What these authors are, to which I allude, you may easily ascertain by consulting your respective instructers. You have also the best possible information and advice on this subject in the celebrated "letters to a student" by the late, learned Dr. John Clarke. With these you are familiarly acquainted. His name with you is sufficient authority; nor do I wish for a better argument in favor of what I am recommending, than his example. So copious and judicious is the selection, he has made, of authors on your various classical studies, that I need not enlarge on this head.

You can surely need no arguments to convince you, that to confine your attention at College to any one, or more

branches of study, to the neglect of others is illiberal and unscholastic. By diligent investigation of the mathematics, you may gain much solid science. But your knowledge will be exceedingly limited, if not unprofitable, while you are inattentive to polite literature. In like manner you may be distinguished for attainments in the belleslettres, while you will incur the imputation of the sciolist, if negligent of the more abstruse branches of study.

As to the languages, I am happy to find, that you have not fallen into the vulgar prejudices against them. Vulgar I may well denominate them, as all, who deserve the name of scholars, both in ancient and modern times, confess their obligation to the languages for much of their eminence. We may very generally infer, that a person is himself unacquainted with their beauties and excellencies, who undertakes to oppose almost the whole learned world by depreciating them. Or else we may conclude, that he has some visionary notions of improvement in education, which will not stand the test of experience.

As to following the bent of genius, this may be advisable, after we have made ourselves acquainted with the rudiments of the various arts and sciences. The direction of the oracle to Cicero to follow nature was without doubt judicious. But then it is requisite to gain some acquaintance with the different branches of science and literature, in order to ascertain, to what our genius is best adapted. No more, than is necessary for this purpose, is required of a student in our University. What his genius will eventually be, he cannot better determine, than by carefully attending to his various College exercises. We are told, that a son of Harvard, who now makes a most distinguished figure in natural history, was not remarkable *for his knowledge of this science, while an undergraduate.* At that period his attention was equally divided among the different studies prescribed. After leaving the University he accidentally met a fragment of Linnæus; and his acquaintance with the Latin language enabled him to understand and to relish the important discoveries, it con-

tained. Had he imbibed the too fashionable prejudices, which prevail against the classics, the world might have lost the benefits, which are yet probably to be derived from his great skill in the aforementioned science.

It is also related of the learned Clavius, that, "after having been tried at several parts of learning in a College of "Jesuits, he was upon the point of being dismissed, as a "hopeless blockhead, till one of the fathers took it into his "head to make an essay of his parts in geometry; which, "it seems, hit his genius so luckily, that he afterwards became one of the greatest mathematicians of the age."

But why need I use these arguments with one, who already has the ambition to become a general scholar? Whatever may be your future profession, be assured, that the plan I now recommend, and you so faithfully follow, will be most favorable to literary eminence. It will be soon enough, after you leave College, to confine your attention more particularly to some favorite study. You will find, that the knowledge, you have acquired on other subjects, will assist you in this. For as the great Blackstone has well observed, "sciences are of a sociable disposition; and flourish best in the "neighbourhood of each other. Nor is there any branch of "learning, but may be helped and improved by assistance, "drawn from other arts."

Yours, &c. PHILOS.

"Secludite curas."

THERE is no subject, on which men oftener err in theory as well, as practice, than the means of felicity. It is natural and proper that we should banish unreasonable solicitude and vexatious cares, and live peaceably with ourselves. If any prefer anxiety to contentment, and derive happiness from pain, their humor will be amply gratified in the common course of events; and their philosophy is useful only,

when difficulties perplex and miseries torment. It is the mind, which characterises the man; and it is the mind, which should be disencumbered of all needless and pernicious cares. But nothing is so misunderstood, as freedom from care. It is supposed by some to exclude concern for those around us, and thus it degenerates into selfishness; it is imagined to withdraw attention from misery and want, and thus it becomes inhumanity and cruelty; it is apprehended to allow no attention to the advancement of society, and thus it is dissocial and insolent; it is thought to forbid a regard to person and interest, and thus it degenerates into slovenliness, and sloth, and poverty.

How are these abuses to be remedied? The corrective must be habitual, not occasional merely. Every man lives for others as well, as himself. And, while the tenor of his life should be that of cheerful industry in his calling, he should keep open every avenue to compassion, and liberality, and munificence. The business of such a man is habitual, and includes no unreasonable cares; his benevolence is uniform, and finds opportunities enough for exercise. His maxim is "vivere est agere." He lives reputably, and is beloved by his contemporaries. "Usque ille posterâ crescat laude recens."

But we shall be told by those, who are unwilling to moralise very strictly, that freedom from care supposes indolence, and recreation, and amusement. That it supposes indolence is inadmissible; that it includes recreation and amusement is granted; but this neither endangers our purity, nor our usefulness, nor our activity. Idleness has always been discountenanced by the great and good. For fear of such examples the Emperor, Augustus, was ashamed to be seen at a favorite game, and Domitian was wise enough to retire into his closet to catch flies.

Recreation and amusement may be indulged to the exclusion of indolence. They may be directed in such a manner, as to invigorate the body and strengthen the mind. They may sometimes be accompanied with a degree of improvement, and always subserve a more unwearied application to

business or study. Pliny was fond of recreation. In one of his letters he says, "sometimes I hunt, but even then I "carry with me a pocket book, that, while my attendants "are making preparations, I may engage in something profi- "itable to me in my studies; and that, if I miss my game, "I may secure my thoughts, and not have the disappoint- "ment of having caught nothing." Horace wrote verses for recreation; and Cæsar alleviated the fatigues of war by writing his commentaries on the spot, where he fought his battles. It is the poet's amusement to indulge his ruling passion in the language of melody. "Juvat scribere versicu- "los," &c. The mathematician recreates himself with solving a problem; the historian by settling points of chronology. The former is in ecstacies, when he detects an error, and the latter is transported with the purity of his virtue, when he exposes a wicked anachronism. They may both be triflers, but they are industrious triflers. They may chance to benefit society; they are almost sure of doing no injury. The moralist amuses himself with his consummate casuistry in deciding between the treatment of guilt in foro conscientiæ et in actionis consequentia; and the naturalist, more fond of plants and insects, than of dialectics, makes no case of conscience in bleeding a plant, or dissecting a butterfly's wing. The one, no doubt, thinks, he is making rapid strides in the philosophy of the mind, and the other in the insect economy. Neither is idle, and, how little soever he benefits mankind, his curiosity is innocent, and may lead to useful discovery.

The farmer, and merchant, and mechanic are entitled to their recreation and amusement. They enjoy them for the most part in domestic life, in the tattle of wives, and the prattle of babes. Their cares generally end with the day, and they acquire a new relish for the pleasures of the family circle. These should not be devoid of instruction. The young should be made inquisitive, and the old should become communicative. Neither of the occupations is unfavorable to morality and religion. The farmer

sows, hoping that God will give the increase; the merchant adventures, knowing that the same Being commandeth the winds and the waves; and the mechanic labors, conscious of his dependence on Him, who giveth life and strength. These reflections are calculated to diminish rather, than accumulate cares, and they are ever the refuge of the wise.

The grand source of innocent amusement and recreation is social and rational conversation. It is the most natural, and improving, and refined source. Every one should contribute his share of good humor to sweeten the social repast. And to improve an opportunity so favorable each should feel obliged to enrich the entertainment with such instruction, as he can impart. No sluggishness of body, nor mental indolence, nor obtrusive cares, nor whining complaints, nor malevolent slanders, should gain admittance. We have enough of inactivity, and disappointment, and care in the course of life, without infesting our cheerful meetings with spleen and ill humor.

Happiness consists as much in being always usefully employed, as in freedom from anxious cares and unreasonable solicitude concerning the affairs of life. It is desirable, that every man should be enabled to subsist by his professional pursuit, without being perplexed with extraneous cares. He should be placed above them.

In mechanic employments, they will most excel, who attend to a single art. And it is from perverse attempts to blend branches, which have no strict connexion, that we find so many half taught artists. So in literary professions we cannot expect those to excel, whose time is divided by a multiplicity of pursuits. The clergy of New England, for example, unable to subsist by their calling, must become pastors of flocks and herds, while they have the fold of Christ to oversee; or they are compelled to instruct in the rudiments of human learning to the neglect of teaching the rudiments of Christ.

It should be the endeavor of all to gain preeminence in

their several occupations; to avoid all corrosive cares and clashing interests. There is room enough in the world for all, and enough for all to do. That man is the most miserable, and his own worst enemy, who suffers himself to be despoiled of his tranquillity by the momentary applause, the present prosperity, or the temporary elevation of those around him. If freedom from solicitude and concern be an ingredient in true contentment, industry is not a less essential one. And he enjoys the richest evening repast, who can reflect on a day, filled with honorable and useful employment."

"Ille potens sui
"Lætusque deget, cui licet in diem
"Dixisse, vixi."

# REVIEW.

*Letters written by the late Earl of Chatham to his nephew, Thomas Pitt esq. afterward Lord Camelford, then at Cambridge. New York. E. Sergeant & co.* 1804, *pp.* 107.

MONITORY and preceptive letters from so celebrated a man, as Lord Chatham, to a youth, for whom he had great affection and regard, will naturally excite much attention, and doubtless will be read with avidity. The familiar correspondence of eminent characters interests our feelings by gratifying the curiosity, every one has, to be acquainted with the minutiæ of their history, and by discovering to us the less obvious features of their minds; and there are few relations in society so pleasing, as that of a great orator and statesman, who, after having guided the important operations of government, descends to the more endearing pursuits of private life, and disseminates with ease and liberality among his kindred and friends the useful produce of careful experience and enlightened observation. But when the letters of

a learned and distinguished personage are written professedly upon the interesting topics of education, they approach our hearts with more powerful recommendation, and we read with increased eagerness and satisfaction the dictates of wisdom, tempered by the zeal and tenderness of affection. The generosity of a great mind liberally communicates the discoveries of genius and application, and seems to introduce us at once to the secret haunts of science without the parade of ceremony, or delay of a formal approach.

The letters of Lord Chatham to his nephew do not contain a system of education, and were not intended for publication. Their design appears to be to supply the omissions and defects of personal conference, to lend occasionally "a helping hand" to one, beginning to tread life's slippery way, to prove a "safeguard" to youthful innocence and virtue, and to communicate the "dictates of experience "ready digested for use."

Though "few in number, and written for the private use "of an individual during a short period of time, and con-"taining only such detached observations on the extensive "subjects, to which they relate, as occasion might happen to "suggest in the course of a familiar correspondence," these letters will be perused with great advantage by every young man, desirous of improvement, and will remain a monument of the excellence in private life both "of him, by whom "they were written, and of him, to whom they were ad-"dressed."

The correspondence of Chatham, though written many years before the celebrated letters of Lord Chesterfield to his son, excels them in the soundness and practicability of advice, and contains in a small compass all the merit of the Chesterfieldean system without its tricks and immorality. It is well calculated, as its noble editor thinks, "to promote "the inseparable interests of learning, virtue, and religion." As a proof of its superiority, we will extract two passages, the first upon the subject of conversation and conduct toward college companions, the second respecting behaviour

in general, to which there is nothing in Chesterfield's letters, that can be compared either for the utility of the precepts, or the ecxellence of the advice.

"As to your companions let this be your rule. Cultivate the acquaint-" ance, which you have so fortunately begun; and in general be sure to as-" sociate with men much older, than yourself; scholars, wherever you can; " but always with men of decent and honorable lives. As their age and " learning, superior both to your own, must necessarily in good sense and in " the view of acquiring knowledge from them entitle them to all deference " and submission of your own lights to theirs, you will particularly practise " that first and greatest rule for pleasing in conversation as well, as for draw-" ing instruction and improvement from the company of one's superiors in " age and knowledge, namely, to be a patient, attentive, and well bred hear-" er, and to answer with modesty; to deliver your own opinions sparingly " and with proper diffidence; and, if you are forced to desire farther infor-" mation or explanation upon a point, to do it with proper apologies for the " trouble, you give; or, if obliged to differ, to do it with all possible candor, " and an unprejudiced desire to find and ascertain truth, with an entire indif-" ference to the side, on which that truth is to be found. There is likewise " a particular attention required to contradict with good manners; such as, " begging pardon, begging leave to doubt, and such like phrases. Pythago-" ras enjoined his scholars an absolute silence for a long noviciate. I am far " from approving such a taciturnity; but I highly recommend the end and " intent of Pythagoras' injunction; which is to dedicate the first parts of " life more to hear and learn, in order to collect materials, out of which to " form opinions, founded on proper lights, and well examined, sound princi-" ples, than to be presuming, prompt, and flippant in hazarding one's own " slight, crude notions of things; and thereby exposing the nakedness and " emptiness of the mind, like a house opened to company before it is fitted " either with necessaries, or any ornaments for their reception and enter-" tainment. And not only will this disgrace follow from such temerity and " presumption, but a more serious danger is sure to ensue, that is, the embrac-" ing errors for truths, prejudices for principles; and, when that is once done, " no matter how vainly and weakly, the adhering perhaps to false and dan-" gerous notions, only because one has declared for them, and submitting " for life the understanding and conscience to a yoke of base and servile " prejudices, vainly taken up and obstinately retained. This will never be " your danger; but I thought it not amiss to offer these reflections to your " thoughts. As to your manner of behaving towards those unhappy, young " gentlemen, you describe, let it be manly and easy; decline their parties " with civility; retort their raillery with raillery, always tempered with " good breeding. If they banter your regularity, order, decency, and love " of study, banter in return their neglect of them; and venture to own " frankly, that you came to Cambridge to learn what you can, not to follow " what they are pleased to call pleasure. In short, let your external beha-" viour to them be as full of politeness and ease, as your inward estimation " of them is full of pity, mixed with contempt. I come now to the part of " the advice, I have to offer to you, which most nearly concerns your wel-" fare, and upon which every good and honorable purpose of your life will " assuredly turn; I mean the keeping up in your heart the true sentiments of " religion. If you are not right towards God, you can never be so towards " man. The noblest sentiment of the human breast is here brought to the " test. Is gratitude in the number of a man's virtues? If it be, the highest " benefactor demands the warmest returns of gratitude, love, and praise.

"Ingratum qui dixerit, omnia dixit. If a man wants this virtue, where there "are infinite obligations to excite and quicken it, he will be likely to want "all others towards his fellow creatures, whose utmost gifts are poor, com- "pared to those, he daily receives at the hands of his never failing Almigh- "ty Friend. Remember thy Creator in the days of thy youth is big with "the deepest wisdom. The fear of the Lord is the beginning of wisdom; "and an upright heart, that is understanding. This is eternally true, whe- "ther the wits and rakes of Cambridge allow it, or not; nay, I must add of "this religious wisdom, her ways are ways of pleasantness, and all her paths "are peace, whatever your young gentlemen of pleasure think of a whore "and a bottle, a tainted health, and battered constitution. Hold fast there- "fore by this sheet anchor of happiness, religion; you will often want it "in the times of most danger; the storms and tempests of life. Cherish true re- "ligion as preciously, as you will fly with abhorrence and contempt superstі- "tion and enthusiasm. The first is the perfection and glory of the human "nature; the two last the depravation and disgrace of it. Remember the "essence of religion is a heart void of offence towards God and man; not "subtle, speculative opinions, but an active, vital principle of faith. The "words of a heathen were so fine, that I must give them to you; composi- "tum jus, fasque, animi, sanctosque recessus mentis, et incoctum generoso "pectus honesto."

"Behaviour is of infinite advantage or prejudice to a man, as he happens "to have formed it to a graceful, noble, engaging, and proper manner, or "to a vulgar, coarse, illbred, or awkward, and ungenteel one. Behaviour, "though an external thing, which seems rather to belong to the body, than "the mind, is certainly founded in considerable virtues; though I have "known instances of good men, with something very revolting and offen- "sive in their manner of behaviour, especially when they have the misfor- "tune to be naturally very awkward and ungenteel; and which their mis- "taken friends have helped to confirm them in by telling them, they were "above such trifles, as being genteel, dancing, fencing, riding, and doing all "manly exercise with grace and vigor. As if the body, because inferior, "were not a part of the composition of man; and the proper, easy, ready, "and graceful use of himself, both in mind and limb, did not go to make "up the character of an accomplished man. You are in no danger of fal- "ling into this preposterous error; and I had a great pleasure in finding you, "when I first saw you in London, so well disposed by nature, and so proper- "ly attentive to make yourself genteel in person, and wellbred in beha- "viour. I am very glad you have taken a fencing master; that exercise "will give you some manly, firm, and graceful attitudes; open your chest, "place your head upright, and plant you well upon your legs. As to the use "of the sword, it is well to know it; but remember, my dearest nephew, "it is a science of defence; and that a sword can never be employed by "the hand of a man of virtue in any other cause. As to the carriage of "your person, be particularly careful, as you are tall and thin, not to get a "habit of stooping; nothing has so poor a look; above all things avoid "contracting any peculiar gesticulations of the body, or movements of the "muscles of the face. It is rare to see in any one a graceful laughter; it is "generally better to smile, than laugh out, especially to contract a habit "of laughing at small, or no jokes. Sometimes it would be affectation, or "worse, mere moroseness, not to laugh heartily, when the truly ridicu- "lous circumstances of an incident, or the true pleasantry and wit of a thing "call for and justify it; but the trick of laughing frivolously is by all means to "be avoided. Risu inepto, res ineptior nulla est. Now as to politeness, "many have attempted definitions of it; I believe it is best to be known by

" description, definition not being able to comprise it. I would however rather
" ture to call it benevolence in trifles, or the preference of others to our-
" selves in little daily, hourly occurrences in the commerce of life. A bet-
" ter place, a more commodious seat, priority in being helped at table, &c.
" what is it, but sacrificing ourselves in such trifles to the convenience and
" pleasure of others? And this constitutes true politeness. It is a perpet-
" ual attention, by habit it grows easy and natural to us, to the little wants
" of those, we are with, by which we either prevent, or remove them. Bow-
" ing, ceremonious, formal compliments, stiff civilities will never be polite-
" ness; that must be easy, natural, unstudied, manly, noble. And what will
" give this, but a mind benevolent, and perpetually attentive to exert that
" amiable disposition in trifles towards all, you converse and live with? Be-
" nevolence in greater matters takes a higher name, and is the queen of vir-
" tues. Nothing is so incompatible with politeness, as any trick of absence
" of mind. I would trouble you with a word or two more upon some branch-
" es of behaviour, which have a more serious, moral obligation in them, than
" those of mere politeness, which are equally important in the eye of the
" world. I mean a proper behavior, adapted to the respective relations, we
" stand in, towards the different ranks of superiors, equals, and inferiors.
" Let your behavior towards superiors in dignity, age, learning, or any distin-
" guished excellence, be full of respect, deference, and modesty. Towards
" equals nothing becomes a man so well, as well bred ease, polite freedom,
" generous frankness, manly spirit, always tempered with gentleness and sweet-
" ness of manner, noble sincerity, candor, and openness of heart, qualified and
" restrained within the bounds of discretion and prudence, and ever limited
" by a sacred regard to secrecy, in all things entrusted to it, and an inviola-
" ble attachment to your word. To inferiors gentleness, condescension, and
" affability is the only dignity. Towards servants never accustom yourself
" to rough and passionate language. When they are good, we should consider
" them, as humiles amici, as fellow christians, ut conservi; and when they
" are bad, pity, admonish, and part with them, if incorrigible. On all occa-
" sions beware, my dear child, of anger, that dæmon, that destroyer of our
" peace. Ira furor brevis est, animum rege qui nisi paret imperas, hunc fræ-
" nis hunc tu compesce catenis."

Such are the sentiments, and such should be the conduct of a real gentleman and man of honor. Here is no hollow-hearted Chesterfieldeanism, no tricks of simulation and dissimulation, no duplicity, no recommendation of artful flattery, or cunning intrigue, no encouragement of a mean selfishness, or of demoralizing amours, and no invention of means to raise oneself in the world by graceful villainy, or fashionable crimes. Lord Chatham wishes to establish the success of his pupil upon the basis of learning, virtue, and religion, rendered pleasing by politeness and such graceful accomplishments, as are not incompatible with strict morality. He says, " the true use of learning is to render a man more " wise and virtuous, and not merely to make him more " learned," and he urges to the acquisition of knowledge,

"as the weapon and instrument only of manly, honorable, "and virtuous action upon the stage of the world, both in "private and in public life; as a gentleman, and as a mem- "ber of the commonwealth, who is to answer for all he does "to the laws of his country, to his own breast and con- "science, and at the tribunal of honor and good fame;" and, instead of reiterating in the ears of his nephew, like Chesterfield, *the Graces, the Graces, the Graces*, he repeatedly requests and urges him "to remember his Creator in the "days of his youth, and to let no immoralities and vicious "courses sow the seeds of a too late and painful repentance."

At this age of the world, when the study of the classics is undeservedly neglected, we are glad to find a warm recommendation of Homer and Virgil, of Tully and Demosthenes from so respectable an authority.

"I rejoice," says he in the second letter, "to hear, that you have begun "Homer's Iliad; and have made so great a progress in Virgil. I hope you "taste and love those authors particularly. You cannot read them too much. "They are not only the two greatest poets, but they contain the finest les- "sons for your age to imbibe; lessons of honor, courage, disinterestedness, "love of truth, command of temper, gentleness of behaviour, humanity, "and, in one word, virtue in its true signification. Go on, my dear nephew, "and drink as deep, as you can, of these divine springs. The pleasure of the "draught is equal at least to the prodigious advantages of it to the heart "and morals. I hope you will drink them, as somebody does in Virgil, of "another sort of cup; ille impiger hausit spumantem pateram."

And some months afterwards, when speaking of an elegy, written by his nephew, he says,

"It is such admirable poetry, that I beg you to plunge deep into prose and "severer studies, and not indulge your genius with verse for the present. "Finitimus oratori poeta. Substitute Tully and Demosthenes in the place of "Homer and Virgil; and arm yourself with all the variety of manner, co- "piousness and beauty of diction, nobleness and magnificence of ideas of the "Roman consul; and render the powers of eloquence complete by the ir- "risistible torrent of vehement argumentation, the close and forcible rea- "soning, and the depth and fortitude of mind of the Grecian statesman."

There is one passage however at the end of the third letter, in which he recommends a course of study, that requires a little explanation to prevent its misconstruction. The passage is as follows. "I make it my request, that "you will forbear drawing totally, while you are at Cam- "bridge; and not meddle with Greek otherwise, than to "know a little the etymology of words in Latin, or Eng-

"lish, or French." The explanation we shall give in Lord Grenville, the editor's words.

"It will be obvious to every reader on the slightest perusal of the following letters, that they were never intended to comprise a perfect system of "education, even for the short portion of time, to which they relate. Many "points, in which they will be found deficient, were undoubtedly supplied "by frequent opportunities of personal intercourse, and much was left to the "general rules of study, established at an English university. Still less there- "fore should the temporary advice, addressed to an individual, whose previ- "ous education had labored under some disadvantage, be understood, as a "general dissuasive from the cultivation of Grecian literature. The senti- "ments of Lord Chatham were in direct opposition to any such opinion. "The manner, in which, even in these letters, he speaks of the first of poets "and the greatest of orators; and the stress, which he lays on the benefits "to be derived from their immortal works, could leave no doubt of his judg- "ment on this important point. That judgment was afterwards most une- "quivocally manifested, when he was called upon to consider the question "with a still higher interest, not only as a friend and guardian, but also, as "a father"; alluding to the education of the present William Pitt, who devoted in early life much time to the study of the classics, and of whom the author of the Pursuits of Literature says, "he is a scholar, I know him to be "such, and a ripe and good one."

Although we have already made such copious extracts, we cannot forbear copying the opinion of Lord Chatham upon the subject of common place books, as we think with him, they are of pernicious tendency.

"With regard to the opinion, you desire, concerning a common place "book, in general I much disapprove the use of it; it is chiefly intended for "persons, who mean to be authors, and tends to impair the memory, and to "deprive you of a ready, extempore use of your reading, by accustoming the "mind to discharge itself of its reading on paper, instead of relying on its "natural power of retention, aided and fortified by frequent revisions of its "ideas and materials. Some things must be common placed in order to be "of any use; dates, chronological order, and the like; but in general my "advice to you is not to common place upon paper, but, as an equivalent "to it, to endeavor to arrange and methodize in your head what you read, "and, by so doing frequently and habitually, to fix the matter in the memory."

We shall conclude by recommending this little volume to the perusal of every young gentleman, who is desirous of obtaining honorable distinction in life, and who wishes to join the experience of age to the ardor of youth, "miscens au- "tumni et veris honores."

*** The letters, which are the subject of the preceding review, are in the press and will soon be published, by W. Hilliard, *Cambridge*.

## NATURAL HISTORY, WITH AN ACCOUNT OF THE PROFESSORSHIP FOR THIS SCIENCE RECENTLY FOUNDED AT THE UNIVERSITY IN CAMBRIDGE.

"NATURAL HISTORY, considered in its utmost "extent, comprehends two objects; first that of discover- "ing, ascertaining, and naming all the various productions "of nature; and second that of describing their properties, "and manners, and the relations, which they bear to us and to "each other." The former is principally necessary and useful, as a mean for attaining the latter. We must be able to class and name a plant, animal, or mineral, in order to study and teach its nature, qualities, and habitudes.

The following remarks tend to show the necessity and object of a *classification* of natural substances.*

Beginning to examine the productions of nature, we are struck with their infinite number and boundless variety. The whole seems one vast assemblage of objects, grouped into all possible kinds of discordant forms, and presenting on every side an inextricable wilderness of diversity. But upon a more deliberate and attentive survey we shall discern resemblances and conformities between particular objects, which will dispose us to separate them and arrange them into classes. The first division of these subjects will have respect to some of the most remarkable, exterior qualities, and leave undiscriminated, minuter differences. The three kingdoms, vegetable, animal, and mineral, will soon be marked out; the first "from its inert, unchanging quality; the second "from its growth and successive changes, and the animal from "the superadded quality of voluntary motion." Under each of these general divisions subordinate distributions will be readily made; as of animals into quadrupeds, birds, fishes, and insects; of quadrupeds into great and small, mild and ferocious, herbivorous and carnivorous, &c. But this mode of

* Vid. Aikin's letters vol. i, p. 116.

proceeding will not furnish characters sufficiently numerous and distinct for identifying genus and species. Nature must be observed more closely.

Another process of arrangement perfectly natural will come near to the individual. It consists in using those forms of nature, with which we are familiar, as a standard, to which to refer in the way of comparison a variety of other objects, less known, or less impressed. Thus a fox is described, as an animal resembling a small dog, with a sharper nose and more bushy tail; and the tiger and leopard are denominated animals of the cat kind. A plant is said to have the leaf of an oak, the flower of a rose, the fruit of a palm, &c. But, as the species, with which any one person is acquainted, are too few to serve, as archetypes for any considerable portion of the works of nature; and as degrees of resemblance admit of every possible gradation, and strike different observers in a very different manner, this method of classification is necessarily very defective. It is however on a union of the preceding method with this, that all the principles of classification have been founded.

With what propriety and advantages, and in what manner these two methods are combined will appear by considering the two leading purposes of arrangement. The first is to furnish a dictionary or nomenclature of natural objects, easy to be consulted, or rather to enable us to remember and to communicate the knowledge of natural objects, by placing them in a methodical series with precise, determinate names, so that they may be found, when wanted. The other is to convey information of the most important things, relating to the structure, economy, qualities, relations, and uses of animals, plants, and fossils. The perfection of arrangement is attained, when both these purposes are united; when the name and descriptive character of a substance, a plant for example, is expressive of its nature, or when the most important circumstances in the structure, economy, or effects of natural productions are selected, as the characters, on which their divisions and subdivisions are founded. This consti-

tutes what is called the natural method. The more complete this method is, the more are we enabled, upon seeing a subject, to determine its place and name, and, on the contrary, upon being told the name of a subject to infer the most important facts in its nature and history. In some species of of plants for example certain characters of the flower and fruit always indicate a farinaceous vegetable, and in others a poisonous one, &c.

But it is utterly impossible to reach this perfection of arrangement in every part of creation, and particularly in the vegetable kingdom, where the general properties are so uniform, and the peculiar properties so various and minute. Here it is necessary to adopt an *artificial system*; that is a division, the distinctions of which are taken from circumstances, selected for the purpose of arrangement only; and not on account of their relative importance. By such a method we discriminate and express with perfect precision all the tribes, families, and individuals of the immense multitude of plants. The parts of fructification furnish the distinctive marks, on which the received system is founded, under the auspices of the great master of arrangement, Linnæus. From the number, situation, proportion, and other circumstances, attending these parts, are derived classes, orders, and genera.

An institution for Natural History and Botany in particular must have it first in view to provide for a knowledge of the nomenclature of the science; and to enable us to determine to what object in nature the names, employed by naturalists, belong. Having secured this essential and preliminary aim, it may be extended to giving and procuring information concerning the plants, peculiar to our own country; to the forming of a flora Americana, or Novanglica; and to whatever respects the variety, the structure, growth, relations, and uses of vegetable substances. A knowledge of the artificial system will afford a great facility in finding out the natural divisions. We may then enlarge our views, and exalt our sentiments, by observing the relations of cause and

effect, and the doctrine of harmonies and contrasts in the natural world, and particularly in the vegetable kingdom. A botanic garden, designed as much, as possible to contain "in narrow room nature's whole wealth," with a Professor to explain its contents, provides for that instruction, which will enable us to survey the fields and the woods with new eyes, and to describe what we survey. Such an institution is requisite for aiding the observations and experiments of the chemist, the physician, and the farmer. A museum, or cabinet of Natural History, properly furnished and arranged, is not merely an object of curiosity, but a valuable help of science and of art. Uninteresting as the subject of natural history may appear to the ambitious or busy part of mankind, many things might be said to show its solid advantages not less, than its pleasures; and to establish the benefit of this knowledge both to the student himself and to the community, of which he is a member. We have great reason to be gratified, that the liberality of munificent individuals has provided an institution for this purpose, connected with our university, which is just commencing under very favorable auspices.

"Whilst the last age produced much new light in the "philosophy of natural history, and added immense riches to "its former stores, it also gave to this science new distinction, "as an object of study in seminaries of learning. At the "close of the seventeenth century, it is believed, few *profes-* "*sorships* had been instituted, even in the most distinguish- "ed universities, for instructing youth in this interesting de- "partment of knowledge. Since that time few important "colleges or universities have failed to add such *professorship* "to their former plans of instruction, and to place Natural "History among the indispensable objects of attention in an "academic course. By these and other means new honors "have been bestowed on this branch of science, new en- "couragement given to the zeal and exertions of inquirers, "new roads to improvement opened, and new opportunities "afforded at once of diffusing a taste for the investigations "of this nature, and of extending the information, which

" genius and industry had gained."* During this period many respectable foreigners have directed their curiosity and labors to the object of ascertaining and describing the natural productions of our country, and we boast of some native citizens, who have done much in the same field. But it is not " by individual, unconnected, and transient attentions, that any " considerable progress can be made in such an immense range " of pursuit. The uniform, unremitted, and systematic ef- " forts of a respectable and competent establishment are ne- " cessary." Under these impressions several gentlemen, among whom the late Judge Lowell was principal, a few years since, formed the design of raising a fund for such an establishment to be connected with Harvard College. One of the medical Professors, Dr. Waterhouse, had for a considerable time given annually a course of lectures upon this science to such of the undergraduates, as chose to attend, which had been very favorably received, and contributed to increase the general desire for a foundation, adequate to the support of a professorship of Natural History, with a Botanic Garden and Museum. The scheme is at length accomplished. A plan for the foundation of the Massachusetts professorship of Natural History at Harvard College, having been agreed upon by the subscribers, and approved and assented to by the bodies required; the institution is begun under such circumstances, as promise its success. The establishment is considered in two aspects; one relating to the college; the other to the public at large. Corresponding to these two views, it is partly entrusted to the direction of the President and Fellows of Harvard College, and partly to a Board of Visitors, composed of the President of the American Academy of Arts and Sciences, the President of the College, and the President of the Massachusetts Medical Society, with the twelve trustees of the Massachusetts Society for promoting Agriculture. A Botanic Garden is to be established, when a suitable situation is procured; and a cabinet of Natural History, when circumstances shall admit or require. The Professor is to give an annual course of lectures on Botany and Entomology to such students of the

* Vid. Miller's Retrospect, vol. i, p. 113.

University and to such others, as may be permitted to attend. The duties of the Professor may be enlarged, as shall be found practicable and expedient; or any portion of the funds, which can be spared, may be applied to the compensation of any other person, authorized by the government of the college to teach other branches of Natural History. The Professor, William Dandridge Peck A. M. A. A. S. will be inducted on the 14 of May, after which he will embark for Europe, with a view of visiting the principal institutions of a similar kind in Great Britain, France, and Sweden. In the mean time proper exertions will be made to prepare the establishment for him to commence the duties of his office immediately after his return.

## LITERARY INTELLIGENCE.

SAMUEL F. BRADFORD of Philadelphia has issued proposals for publishing Dr. Rees' "New Cyclopædia" in twenty volumes 4to. Dr. Rees was the editor of the last edition of "Chambers' Dictionary." This Dictionary is the ground work of his Cyclopædia, which comprehends the various articles of Chambers' with additions and improvements, together with new subjects of biography, geography, and history. The edition, now offered, is said to be improved, and adapted to this country by gentlemen of known abilities, whose aid will render it the most complete work of the kind, that has yet appeared. It is proposed to furnish subscribers with a half volume once in two months at the price of three dollars, containing from four to five hundred pages each.

We are pleased to find, that American biography claims a share of the editor's attention, and that he gives such strong assurances, that the treatment of the subject will exhibit some degree of originality.

From the specimens, we have seen, of Philadelphia printing and engraving as well, as from the enterprise and industry of the gentlemen of the type in that city, we have reason to hope, that this work will not be deficient either in accuracy, or elegance of execution.

Of the comparative value of this Cyclopædia we may form some opinion from the celebrity of the last edition of Chambers'. It was such, that Dr. Rees first intended a supplement only to that valuable work. We observe likewise several eminent names

among the contributors to the Cyclopædia; such as Woodville, the Aikins, Donovan, Pearson, &c. The Monthly Review for April 1803, when the work was not far advanced, though giving no decisive opinion from the specimens produced, predicted in it a valuable acquisition to literature and science.

The execution of so large a work in this country must be attended with considerable risk and much previous expense; but, if it answer the favorable expectations, we have reason to indulge, the editor will deserve well of the community, and we trust receive a recompence.

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IT is gratifying to the true friends of their country, that they are every day becoming less dependent on foreign importations for valuable editions of books. Our artists can certainly publish as well, as English printers, and during the existence of the present high taxes on paper in England, they can publish cheaper. Johnson's Dictionary is a treasure, which few are able to acquire, but which every scholar is proud to possess. We are happy to find proposals, issued by Mr. James Humphries of Philadelphia, for publishing it in 4 vols. royal octavo, upon the plan of the London edition, with a life of the author, by J. Aiken M. D. He promises that his shall equal the London edition, and be delivered complete for 18 dollars, while that cannot be procured under 40 doll.

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MR. JAMES HUMPHRIES has in the press "the history, civil and commercial of the British colonies in the West Indies," by Bryan Edwards, F.R.S. This work has obtained very considerable celebrity, and a new edition, with a 3d volume, completed just before the author's death, has lately been published in London. It is an interesting work to the merchant, the historian, and the naturalist. And, if the American edition prove less splendid than the English, it will have the recommendation of being cheaper.

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MR. ANGIER MARCH has proposed publishing the writings of Mrs. Anne Steele in three vol. 12mo. They consist of poems chiefly devotional; and their excellence is unquestionable. Those, which have appeared in Dr. Belknap's collection of Psalms and Hymns breathe a spirit of animated devotion, and are a sufficient pledge of Mrs. Steele's superiority in that species of composition.

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WE have just met with the memoirs of the life, writings, and correspondence of Sir William Jones, by Lord Teignmouth, one vol. 8vo, first American edition. The interest, which lit-

erary men have taken in Sir William Jones, that prodigy of learning, perseverance, benevolence, and ardent curiosity, will induce them to seize with avidity any correct account of his life. He was a grammarian, a linguist, a poet, a politician, a naturalist, and dialectician. In history sacred and profane and in theology his researches were very profound. He stood in the very first rank of mythologists and antiquarians. And to all his literary gifts and amiable virtues may be added his ardent piety. In the memoirs Sir William Jones is made in a great degree his own biographer. Great assistance was derived from his memoranda, which with his letters, poems, translations, &c. and a suitable connexion in the narration of circumstances and dates are the materials, which compose the work.

"Non omnia possumus omnes" is a maxim, which shelters those, whose pursuits are few and limited. But Sir William Jones seems to have been capable of prodigious progress in every investigation.

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B. & J. HOMANS have just published a volume of sermons by William Jay, in one volume 8vo, first American from the second London edition. These sermons for style, and method, and novelty are above the ordinary standard of this species of composition. They abound in examples of animated devotion and pertinent and warm address. In some parts they approach perhaps too near the manner of the French, being uncommonly aphoristic, and too glowing for the temperament of the English and Americans. They are on the whole well calculated however to rouse the careless, to animate the listless, and to reform the corrupt.

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PROPOSALS have been issued by I. Thomas for publishing by subscription "an essay on the life of George Washington "by the Rev. Aaron Bancroft of Worcester, Massachusetts." The work is to be comprised in one volume 8vo, and "is confined to memoirs of Gen. Washington." The proposals speak in respectful terms of the work of Judge Marshall, but the intended publication is designed for more general circulation, where the former cannot be afforded. Mr. Bancroft is a pure and respectable writer, and we have no doubt, that in the progress of his essay "the greatest attention has been exerted to "render it correct and satisfactory."

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